

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

A LARGE and important volume has been published containing the addresses given at a Conference of Young Public School Masters held at Harrow last year. The general title is *Problems in Modern Education*, and the editor is Dr. E. D. Laborde, Assistant Master at Harrow School (Cambridge University Press ; 8s. 6d. net). The book is divided into two parts. The second part contains the papers of a more specialized kind, dealing with various aspects of the educational situation. The first part is a background to these particular problems, with addresses of a more general nature, like Dr. W. R. Inge's on 'What is Christianity?' and Professor MacMurray's 'The Christian Movement in Education.'

The most important of these general addresses is that given by Sir Cyril Norwood, President of St. John's College, Oxford, on 'The Educational, Social and International Relevance of Christianity in the Modern World.' He begins by defining Christianity. Its essence is this, that God is real, that the spiritual values are real, and that a future existence is real. Further, that at a definite period of historic time God became man, manifested Himself in the life of the human Jesus, to show to mankind the Way of life. This is Christianity, whatever dogmatic form it may assume. What then, Sir Cyril asks, has this to say to the world about us?

It is attacked from two sides to-day. First from the side of the exaltation of the State. In

this system the individual is submerged, the only values recognized are economic, and Power alone is the measure of action. There is no God, but Germany shall be great, Italy shall be great, Russia shall be great. It is foolish to ignore the fact that this does present itself to the young German or Italian or Russian as a release, honour from disgrace, light from darkness, power from weakness. It enlists all the ardours of youth and offers to him the chance of glorious self-sacrifice, and the sublimation of self.

The simplest way to argue with any one who has reached this conclusion is to hit him on the nose, because this is what he will understand. But that way madness lies. And that in a nutshell is the difficulty of the present international situation. If this is not the way, what weapon have we to meet the peril presented by this materialistic attack, or to meet the other attack, which is of course from the side of psychology and need not be elaborated (Sir Cyril gives it only a few words)?

The first, and strongest, is *education*. Its importance is well understood in Totalitarian countries. But there its aim is narrow. The aim is not culture but nationalistic fitness. Our aim must be to produce men and women not less devoted than theirs but more enlightened. This is where the educational relevance of Christianity appears. We must get rid of a conception of education, which still lingers in the schools, that it is intended to fit youth for a career. This is as narrow as the Total-



itarian idea that the purpose of education is to produce the nation-socialist man. We have not yet grasped the fact that education is a preparation for life and the consequences that flow from this truth.

When we do grasp this, it becomes apparent that religion and education are so bound together that they are in their development two sides of one process. Education cannot be a secular activity merely. Nor can the fundamental place of religion in it be ignored, as it so often is. There can be no compromise on this matter. There is a clear-cut issue before us. On the one hand is sheer materialism and the eclipse of spiritual values. On the other is the one clear alternative, God and the Spirit. If this is true can we leave it out of education? It is our duty to prepare youth for life, and, if we prize youth's highest interests, we cannot deny it the highest truth. What is this but to say that other foundation can no man lay than that is laid, even Jesus Christ.

Sir Cyril therefore urges definitely and decisively that national education ought to be frankly based on Christianity. Not so much a dogmatic Christianity, rather a way of life, based on the central truth of God's manifestation of Himself. What he has in mind is that education should be freed from the narrow, materialistic aims that have so long hindered its real idealism, and that we should recognize frankly that to fit a child for living we must base his life on spiritual truth, on that truth which will give him a reason for self-sacrifice and service, and indeed a reason for being honest and decent.

What Sir Cyril has to say about the *social* relevance of Christianity may be indicated in a paragraph. He recognizes that Jesus had no political aims and that He did not try to reform the world by political action of any sort. 'So far as I can tell, He bade those who sought to make the world better to go away and make themselves better.' He relied on gradualness, on the change wrought on many individual hearts, on the change wrought by many individuals following Him. And

what we see in history has been the effect of His teaching awakening a social conscience, at the bidding of which all the great social achievements of Christianity have come about. It is to the working of this Christ-enlightened conscience that we must look for the social reforms that urgently press on us for fulfilment.

When Sir Cyril turns to the *international* relevance of Christianity, he glances at several of the questions that at once leap to the mind. There is the urgent question of the colonies. What are we to say to the German claim? The real difficulty here is the German *view* of colonies. They are not a trust to be developed for the good of the people. They are an estate to be exploited for the good of Germany. This is the real obstacle in the way of giving back the colonies. And Sir Cyril strongly advocates what seems likely to be in the long run the only solution, colonies (all colonies) to be administered under international control, with access for all to the raw materials they need.

Another urgent question is the economic one. It is a crazy idea that you can sell to other nations but need not buy from them. It is even crazier to think that you can be rich and prosperous and other lands can be poor and distressed. But these crazy ideas are widely held, with the result that international trade now runs in a thin and narrow stream. Therefore the next, and logical, and Christian step is that the world will be economically a single community, and all seas open and all roads free. In such a world, to which Christianity points, there would be universal free trade, a high standard of living, and leisure, culture and health. It lies for the present in the land of dreams. The way to it is barred by economic nationalism. But what are we Christians for but to clear the way for it?

But behind and beneath all other questions is the issue between two ways of life. We may say it is between democracy and authoritarianism, between freedom and compulsion, between liberty and despotism. But the basic fact is that democracy is capable of being made a Christian conception, and along its roads Christian ideas and ideals can

work themselves out harmoniously, but in the Totalitarian State they cannot.

At bottom it depends on the conception which you have of human personality. Is the human personality of value in itself? Am I a child of God and an heir to eternal life? That is the fundamental question. That is the great issue for the future of humanity which has to be fought out in this century. Education and religion can alone help the world at this crisis. And if what has here been written is right, they can no longer be separated. The schoolmaster pursues a high vocation. He works in the service of a great hope. If democracy is not ennobled by religion it will not survive, and if the Christian values cease to have honour among men, then will perish with them not only the reality of progress, but the possibility of hope.

St. Paul's declaration, 'He that is spiritual judgeth all things,' comes to mind as one reads the Rev. V. A. DEMANT'S new book, *The Religious Prospect* (Muller; 7s. 6d. net). With an easy mastery and penetration the author handles the movements of the age—Liberalism, Marxism, and Fascism—evaluating and judging the ideas that underlie them by the insight given in Christian dogma. The Christian is aware that this world of Becoming has the root of its existence in an eternal world of Being, which is God; and that awareness enables him to interpret what is happening in the world to-day.

While concerned about the Totalitarian attack on the rights of personality, the author is clear that Totalitarianism cannot be understood as a mere exhibition of human naughtiness. In its fundamental outlook it is all too similar to the Liberalism against which it is a reaction. Modern man has tried to understand his existence in terms of the world-process of Becoming alone. Liberalism, stressing the freedom of the individual and the conceptions of progress and social evolution, has looked for the perfection of man within that process. Totalitarianism, stressing the collective rather than the individual and giving political

expression to vitalistic and irrationalist theories, is only a more robust embodiment of the same this-worldly philosophy. Respect for the status of persons, which is the valuable part of the liberal or democratic tradition, cannot in fact be sustained by a philosophy which denies any reality transcending the cosmic process, but only by the religious dogma that man's being is derived from an eternal world beyond the flux of Becoming.

Yet, though modern man has ceased to acknowledge the Transcendent God, his being is still upheld by God, and God moves him away from a false position by the pain of the frustration experienced in it. So long, however, as he remains ignorant of God and his own relation to God, he merely goes over to another false position until it, too, fails him. Such oscillations suggest that there is some central position which man has overlooked; and that position is revealed in the Incarnation, which not only speaks of a penetration into the historic process of the God who is beyond history as well as in it, but also gives significance to all events in history because it is a particular event with an absolute meaning. Thus the Incarnation provides a basis both for the liberal truth of the status and dignity of man in general, and also for the Totalitarian truth that man is a concrete being in a particular setting, of soil and blood, race and nation.

What, then, of the Christian message for these times? The presentation of the Christian faith, which alone is adequate to enable men to control events as well as to understand them, is one which is neither aloof from actual affairs nor merely another name for a secular hope. It must be a renewed affirmation of the link-in-contradiction between God and the world, which is discerned by the Christian through his knowledge of God given in salvation. Liberal Christianity, stressing God's immanent activity and tending to regard Christ as merely 'the high water mark of the cosmic tide out of which He emerged,' denies the contradiction. Neo-Calvinist transcendentalism, insisting that fallen man, even when redeemed, knows only God's saving grace to the saved and His judgment on a world order which is so fallen that His gracious

hand cannot be discerned in history, denies the link. The gospel for to-day must declare the Eternal Word from God beyond the cosmic process ; and it must maintain that the Saviour is also the Sustainer and Restorer of the creation. Salvation is not a change of heart and a change of nothing else, but such a redemption of the world by God as is also a restoration of fallen existence to its essential nature or truly natural order.

Neither must God be thought of as so immanent in the world that it hardly needs redemption, nor must redemption be understood as the rescue of man out of a cosmic mess, so that his life in this world is without guidance from beyond. The right ordering of this world is not to be seen in the world, but in the light of Christ and from the supernatural standpoint of redemption there is discernible a true order of values for the varied spheres of man's interest—biological, political, social, and economic. Here again the spiritual man is able to judge all things. So Mr. DEMANT concludes this stimulating 'essay in theological prophecy' by calling for a new synthesis of Grace and Natural Law such as the mediæval philosophers attempted, a synthesis, however, that will take account of aspects of human existence which were outside their view and will also give due force to the distorting fact of sin and the need for redemption from beyond Nature.

The latest addition to the Religious Book Club to come to our hands is *Religion for Living*, by the Rev. Bernard Iddings BELL, who was Professor of Religion in Columbia University, 1930-35, and since 1933 has been Canon of St. John's Cathedral, Providence.

His American nationality, education and sphere of service explain some features of his publications which have been interesting and arresting—his best-known up to now being 'Beyond Agnosticism.' They explain not only his literary style which sometimes verges on the flippant, or even the 'slangy,' but his semi-detached personal ecclesiastical characteristics. He is a 'catholic,' but lays

no stress on the term ; he is an Anglican, but evinces a large truly 'catholic' charity towards Christians outside that Communion. So pleasant is that that non-Anglicans will readily pardon his—to them—rather unconvincing insistence on the importance of the Apostolic succession of Bishops.

This book of his is full of meat, and full of challenge. It must be read as a whole, otherwise misunderstanding might arise. Thus his statements as to the value of sacramental worship must be balanced by what he has to say elsewhere in the volume, and he says it well—as to the fatal enmity of 'magic' to true spiritual religion.

The reader directly addressed throughout is the 'post-modernist.' By that Canon BELL means the large class of intelligent and more or less morally earnest people who have seen the collapse of irreligious 'humanism.' 'Humanists' or 'liberals' appear to be 'blind to the facts of human life, dreamers in a romantic and unreal world.' In the real world men are not by nature good and trustworthy, nor is 'everything sure to get better and better by mere lapse of time.' Man needs God, and he needs above all the grace of God if goodness is to be maintained and advanced.

The book aims at convincing the 'post-modernist' that the situation is not hopeless nor without precedent ; that the truth of things especially of human life and destiny is knowable and that man need not go round and round in fruitless circles.

The way out is offered in the Christian religion with its great fundamental doctrines of God in Christ, forgiveness and grace. That leads to consideration of the Church and the Kingdom of God. All this is very well expounded and will be read with profit not only by the 'post-modernist' himself but by the minister of religion whose task it is to present Christianity acceptably to this bewildered age.

We may consider in more detail the third section which deals with the promotion of Christianity. How is the truth to be spread abroad ? First there

is the way of religious education. Now this is a difficult topic, and our author is fully alive to the difficulty. What is the most satisfactory plan for real religious education? The Sunday school has its weaknesses. In this country it may not be so 'obsolescent' as Canon BELL holds it to be, but we all know the difficulties.

The worst difficulty is that one brief hour a week seems far too little. Some prefer a Children's Service to a Sunday school, but this difficulty remains. A daily religious lesson in the parochial school seems at first view to be preferable, but here the difficulty is that a 'Bible story' is so often taken to be all that can be done, plus a certain amount of 'catechism,' and to get a really good catechism seems unattainable. The Canon concludes that only in the home can real religious education be hopefully carried on, although well-managed Sunday schools or day school religious lessons are far from valueless.

Next, if children can be best educated only in the home, how are parents to be fitted to impart spiritual truth? Canon BELL lays great stress on preaching and on a certain kind of preaching. He has some hard things to say of much present-day preaching. It is so unsystematic. It consists so often of bright little essays on topics the inter-relationship of which is never revealed and certainly could never be guessed. There is immeasurable need of teaching from the pulpit. The ordinary listener has next to no knowledge of what the

essential Christian doctrines are. Our author's own experience has been that if real teaching is given, there are many who receive it gladly. In his own phrase, they 'lap it up.' Whether or not that would be the fortune of all ministers who gave themselves to systematic teaching is difficult to say. Beyond all doubt, as has been emphasized in our columns before now, Canon BELL says what needs to be said about preaching.

Thirdly, the Christian preacher must inculcate the vital relationship between religion and social service. 'Men and women who matter are not likely to turn to God unless and until they perceive in Christians a social pertinency of creed and cult and code.' Christians are tempted to cease to face social difficulties and become 'other-worldly,' and that only leads the man in the street to regard religion as but an escape-mechanism. No, we must not run away from the problems, we must face up to them. Not that the Church is called to solve them. But it is the Christian's task to uphold certain ideals and strive towards them; ideals such as peace, righteousness, co-operation among men. And as the outsider sees us bearing witness to the social derivatives of the Christian doctrine of man, he will be more willing than now he is to 'turn to Him who alone can make men really men and women really women.' He will 'much more easily learn to believe in God if he sees us willing to contend for God—at whatever cost—in the economic and political complications of our difficult day.'

Recent Biblical Archaeology.

BY THE REVEREND J. W. JACK, D.D., GLENFARG, PERTHSHIRE.

SURPRISE has sometimes been expressed that in a country like Palestine, where there is abundance of stone, the great majority of buildings in ancient times—the superstructures at least—should have been of brick. It must be remembered, however, that the quarrying and dressing of stone necessi-

tated the use of metal tools, and these, if they could be secured at all, were scarce and costly, whereas the Palestinian soil was rich in excellent clay which could easily be moulded into brick squares (לְבִנִים, Gn 11³). Consequently, whenever a settled population abandoned their semi-nomad huts (generally

made of reed-mud) and erected permanent dwellings, they made use of brick, as being more readily obtained and more easily handled than stone. The most ancient bricks unearthed are found to have been hand-modelled, made of compact clay, plano-convex in shape, and simply dried in the sun. Fitzgerald has drawn attention to the exclusive use of such bricks in the oldest strata at Bethshan (levels xviii and xvii). At some places, such as Teleilât Ghassûl (in the early Bronze Age), they consisted simply of clods of clay, shaped (generally flattened) by the hand after prolonged kneading. The finger marks, which are still visible on them, are not accidental but were intended to insure a better adherence of the mortar. Woolley discovered the same at Ur, and Macalister found indentations, evidently intended for the same purpose, on bricks at Gezer.

The use of a wooden mould (*גְּלֻּחָה*) for shaping the bricks developed in course of time. The clay, after being mixed with chopped straw or reeds to give it more consistence, was worked up with the feet, and then shaped in the moulds. This method is referred to in Ex 5⁷, and the successive operations are succinctly described in Nah 3¹⁴, 'Go into the clayey ground, tread the clay, lay hold of the brick-mould' (cf. R.V.m). This kind of labour was arduous, and was generally done by prisoners or slaves, and hence it was that David, after the capture of Rabbeth-Ammon and in view of his building projects, put the captives to work in the brick-fields and quarries (2 S 12³¹). Some of the bricks found in Israelite and older buildings have the manufacturer's mark (generally an ancient Semitic letter) stamped on them, and a large square brick from Tell el-Qedah (Hazor, Jos 11¹) belonging to the Early Iron Age bears an imprint of the 'Shield of David'.¹ Besides such marks, others due to accidental causes have been found. Dogs or calves, for instance, running over the fields where the bricks were lying in the hot sun to dry, have left the trace of their paws or hoofs on the clay which was still soft. Picturesque details of this nature have been found by Mallon at Teleilât Ghassûl, by Rowe at Bethshan, and by Macalister at Gezer. This drying of the bricks in the sun, rather than baking them in an oven, was the usual custom in Palestine, as it was in Mesopotamia. In Palestine baked bricks were hardly used except for plinths

¹ This motif ('Magén David'), which was in the form of a Hexagram, has also been found on one of the acropolis stones at Megiddo, and like the more common Pentagram ('Seal of Solomon') may have been of astral origin.

and paving, and in Mesopotamia they appear to have been kept for the binding of walls or their exterior facing, for the sides of certain canals, and for making water-tight pavements and courtyards. The use of baked bricks, indeed, in earliest times was so exceptional that the author of Gn 11⁹, in describing the construction of the tower of Babel, refers to them as an exotic production.

The builders frequently consolidated the brick walls by placing thick planks or wooden beams at intervals in them. They did this even in the case of substantial stone structures, where such beams were certainly less needed. The inner court of Solomon's temple was thus constructed (cf. 1 K 6³⁶), 'Three rows of hewn stone, and a row of cedar beams.' Woolley, in his recent excavation of the palace at Atchana (the ancient city of Alalakh in Syria), has noted the large amount of wood in the walls, some of the beams being about a foot square, and all of them flush with the wall face. He has found the same characteristic in the eighth-century palace at Tainat, near Atchana, so that the tradition of elaborate half-timber work must have been long-lived. The practice was intended to prevent any giving-way in the walls and to assure the rigidity of the whole structure; but, on the other hand, the wood easily became a prey to fire, and this led sometimes to the sinking or fall of the walls—the very danger it was desired to obviate. The presence of wood probably accounts for the masses of ashes and charcoal which have been discovered in some ruins, and perhaps affords reason why such superstructures as those of the governor's residence at Megiddo and of the royal palaces at Samaria have long since collapsed and practically disappeared.

Dampness was an enemy as destructive as fire, and the inevitable crumbling or disintegration of the surface of the bricks during rainy seasons called for frequent rough-casting or repair. The water worked itself in, with the result that the bricks began to swell and the walls to crack or fall. Sometimes, after a few rainy seasons, the walls completely softened and left merely a little mound of dirt to mark the site. In this matter ancient builders with brick were at fault in not securing the foundations especially from water or damp. It has been found at Bethshan that the dwellings (in levels xviii-xvi) rested directly on the soil. In time, however, builders began to place their brick walls on a course of gravel or rubble, or in a trench lined with river sand, and this permeable foundation allowed drainage of the infiltrated water. Such a precaution has been found at Tell el-Hesi

(Eglon) at different epochs, in some of the buildings at *Tell Djemneh* (perhaps Gerar), and in some of the constructions at *Tell el-Fâra* (Beth-pelet). The practice was the usual one in Mesopotamia, the original brick-building country, and was probably more general in Palestine than excavations would lead us to suppose.

In our previous article we referred to the hoards of gold and silver objects found at *Tell el-Ajjûl* (ancient Gaza), and evidently intended to be melted down or exchanged for commercial products. Schaeffer, the director of the expedition to Ras Shamra (Ugarit), states that in several of the larger houses at this Phoenician seaport hoards of metal have also been found, in the form of ingots and ornaments of gold, silver, and electrum, cut up or crumpled ready for the smelting pot. These hoards probably belonged to Mycenaean or Aegean jewellers, moneylenders, or dealers in precious metal, who had lucrative businesses of exchange and sale here in the fifteenth century B.C. Several of their balances have been discovered, made of bronze, the scale trays being pierced by four holes, like those found at Mycenæ, and in one instance a complete set of weights has been found beside the two trays, some of the weights being made in the shape of an animal lying down and others in the likeness of a human being. These discoveries, both at Gaza in the south of Palestine and Ras Shamra in the far north, give us another proof of the abundance of precious metal in the land in the pre-Israelite period. Achan is said to have appropriated from the spoils of Jericho two hundred shekels of silver and an ingot (גָּזֶב, 'tongue') of gold of fifty shekels in weight (Jos 7²¹). Certainly, the quantity of precious metal demanded as tribute by Thutmoses III. (c. 1501-1447 B.C.) could have been borne only by a rich country. Schaeffer has also brought to light heaps of murex-shells at Minet-el-Beida, which is the port quarter of Ugarit. It was from this species of shell-fish, found in great quantities on the Phoenician coast, that the valuable purple dye was extracted, and the discovery shows that establishments for this purpose existed here as well as in Tyre, which has hitherto been regarded as the only seat of the manufacture. On some of the pottery fragments found in these establishments the purple colour is still vivid after lying buried in the ground for more than three thousand years. As the Israelites could not readily procure the particular shell-fish referred to, they could not themselves have produced the costly purple (אַרְגָּמָן) and violet (תְּכִלָּת) so renowned among the ancients,

but must have been dependent on these northern sources. The purple of the Tabernacle, if made by the Hebrews, was probably of a different nature, obtained by other methods. According to Schaeffer, only one eighth of the whole surface of the Ras Shamra hill has so far been excavated, and of this area only the uppermost layers have been explored. The ground may yet turn out to be one of the richest and most productive sites in the Near East.

A study of Sumerian and Babylonian King-Lists throws some light on the extraordinary long lives of the patriarchs. In these lists there are kings credited with fantastic reigns of centuries and even of more than a thousand years, but in certain cases at least it has been found that some names have fallen out, and the sum total of two, three, or more reigns is attributed to the one name that survives. It is something similar that has undoubtedly happened in the case of the patriarchs and others in the Old Testament. The problem of their protracted ages cannot be solved by supposing that each year was meant to be shorter than ours, and that therefore the life of Methuselah, who is stated to have lived 969 years, was not much more than the usual three score and ten. The fact is that the Hebrew historians, in trying to bridge the gap between their supposed date of the Creation and the beginning of historical times (for this latter at least they had reliable records), found that they had only a limited number of names to do it with, and rather than invent new ones they simply lengthened the lives of those they had. This dropping out of certain generations, and the summarizing of a period under the name of one outstanding figure is a perfectly normal proceeding, for which we have parallels not only in Mesopotamian custom but in Hebrew and Arabian family trees, where one item may bridge several generations of men. The period of 175 years, which is given in Scripture for Abraham and which is impossible as the span of one man's life, may thus represent a conflation of two or even three individuals (who may have borne the same name Abram-Abraham) and the sum total of their lives.

Parrot has furnished us with further reports of his recent excavations at Mari (on the Upper Euphrates), one of the main centres on the great caravan route between the Persian Gulf and the Mediterranean over four thousand years ago. Among the innumerable finds, including over two thousand tablets, is a small gypsum sculpture (only the bust about ten inches in height remains) representing some personage bearing a kid in his arms, pressed to his bosom. The expression on the face

is one of serenity and beatitude. The object dates probably from about 2400 B.C., and was discovered on the esplanade of the zigurat, where a similar one was found in 1933. Such sculptures were, of course, intended to represent some individual—probably a 'maître du sacrifice'—carrying an animal to be laid on the ritual table, but in course of time the idea found its way to the West, where it was adopted as a symbol of 'The Good Shepherd' (cf. Is 40¹¹, Jn 10¹¹). The representation, indeed, existed as far back as the pre-Sargonic Age (about 3000 B.C.). Sculptured specimens have been found at Susa, Ur, Tello (ancient Lagash), Niffar (ancient Nippur), and other places; numerous figurines of the same type, contemporary at least with the Third Dynasty of Ur (c. 2400 B.C.), have come to light in south Mesopotamia; and a larger number still of glyptics bearing the representation have been unearthed at various places, dating from the Dynasty of Agade (2750 B.C.) down to Neo-Babylonian times. In some cases it is an ordinary individual who carries the kid or lamb, and in other cases the bearer is a divinity. Even Gilgamesh and Enkidu are sometimes figured with an animal in their arms. The idea developed in various forms as the ages rolled on, and continued down to the Christian era, when it seems to have been taken as a beautiful and appropriate emblem of Christ.¹ We find it in early Christian art, painting, embroidery, and statuary, and it comes to Christians naturally in their hymns and prayers, though few, if any, are aware of its origin.

At Brak, an ancient capital city of 3000 B.C., in northern Mesopotamia, Mallowan has laid bare a temple containing such an enormous number of 'magic eyes' embedded in the site, that he has named the building 'The Temple of a Thousand Eyes.' They are mostly in white alabaster, with a few in black burnished clay or limestone. They were evidently votive deposits placed there at the time of the foundation of the building. Their purpose has been variously interpreted. It has been suggested that Brak was a centre for the cure

of eye diseases—a kind of ancient Lourdes—but we would suggest rather that the temple was a place where the people could secure, as they thought, a defence or protection against the 'evil eye,' belief in which was so prevalent in Semitic lands. This popular superstition is not directly referred to in Scripture—it does not seem to be implied in the 'ogling' (*תִּירְאֵנָה*) of the women in Is 3¹⁶, nor in Mk 7²² (cf. Mt 20¹⁵)—but the use of amulets for such a purpose by the Israelites cannot be doubted, though they were actively condemned by the prophets. Evidently Magic Eyes were placed beneath the site of the temple at Brak as a remedy against this supposed danger, on the principle that like averts like, just as demoniacal human heads or monstrous animal forms, made in clay or metal, were often carried on the person as a preventive against demons. This explanation of the eyes seems to be borne out by the extraordinary number of beads unearthed at the spot (according to Mallowan, a vast hoard of at least fifty thousand recovered is probably 'only a fraction of the total'), for these trinkets were (and still are) considered in the Near East as a safeguard against the 'evil eye.'

The use of amulets to ward off evil spirits was widespread, even among the Israelites. Innumerable specimens of them have been found in Mesopotamia and Palestine. Many of them were suspended round the neck and worn over the heart, under the clothing. Some so-called 'idols' (*תְּלִינָה*) were of this nature, a fact which throws light on an obscure passage in Ezekiel (14²⁻⁷). The text, according to both the Authorized and Revised Versions, speaks of people who take 'idols into their heart,' but the rendering should probably be 'wear idol-charms over their heart' (*תְּלִינָה*). An amulet, in the form of a tablet, recently discovered at Arslan Tash, in the Middle Euphrates region, appears to have been used as such. It contains inscriptions showing that it was specially intended as a prophylactic against nocturnal demons and their terrors, and there is a round hole at the top, with traces of a suspension cord for hanging round the neck.

¹ Cf. 'Le Bon Pasteur, à propos d'une statue de Mari,' in *Mélanges Syriens*, i. 171 ff.

After Fifty Years.

X. Revelation and the Bible.

BY PROFESSOR JOHN M. GRAHAM, M.A., ABERDEEN.

In the decade immediately preceding our period, Matthew Arnold was endeavouring, in such books as *Literature and Dogma* and *God and the Bible* to restore to the 'intellectually serious' but perplexed men and women of Great Britain and America the 'use and enjoyment of the Bible.' The principles that he laid down for the attainment of this end were 'that the Bible requires for its basis nothing but what [its readers] can verify' and 'that its language is not scientific, but literary, that is, the language of poetry and emotion, approximate language, thrown out as it were at certain great objects which the human mind augurs and feels after, and thrown out by men very liable, many of them, to delusion and error.' The central 'object' of the Bible is God, 'in the Bible God is everything'; and the essential idea of God, as it can be verified in our own experience and observation, is 'the Eternal, not ourselves, that makes for righteousness.'

Summing up the message of the Bible, Arnold declares that the Old Testament is 'an immense poetry growing round and investing an immortal truth, "the secret of the Eternal": *Righteousness is salvation.*' The New Testament is 'an immense poetry growing round and investing an immortal truth, the secret of Jesus: *He that will save his life shall lose it, he that will lose his life shall save it.*'¹

Here we have the humanist attitude to the Bible—a nineteenth-century humanism that is still optimistic. With that difference in mood we have essentially here the 'high religion' of Walter Lippmann,² a religion in which God is reinterpreted in the form of certain fundamental general truths about the nature of human life, truths which we owe to the insight of men of genius, and may verify

for ourselves. The great polemic of Matthew Arnold in these books is against miracles. He rejects these in a radical manner. That is to say, his attitude is not merely one of reserve in accepting particular miracles because of the notorious proneness of human kind to enjoy sensation and believe in magic. It is not simply the attitude illustrated in the unwillingness of Jesus to gratify this weakness of human nature by the giving of signs and portents. Arnold's rejection is of any personal relationship of God with men, the rejection of any initiative action by God in the life of men. The kind of existence allowed to God is that of a 'law of nature,' where nature is given its most comprehensive meaning, and includes human nature as well as the external world. Significantly, Arnold speaks of certain 'great objects' which the human mind feels after. God is an *object* for him, not a *subject*. He is 'not ourselves' but He is not a *Self*.

It may be said that Arnold is not a great figure in religious or theological history. But his views have been briefly outlined because at the beginning of our period he represents an attitude which, owing to the circumstances of the time, remained influential in religion and theology throughout the first thirty-five years of that period. The chief factors in the formation of that attitude were two: (1) The domination of science, (2) The optimism of an expansionist era. In the sphere of religion the result of these two influences was, in the first place, a tendency to interpret the Bible as a *development of ideas*. These ideas were taken as giving a general picture of the kind of reality with which we have to do, and a general guidance as to the conduct of our lives. In an age of progress, too, it was possible to avoid many of the more fundamental problems of life. Under these conditions religious thinking tended to be 'spectator-thinking' rather than 'existential' thinking, i.e., thinking which is at the same time *decision*. How far religion was spectator, not protagonist, may perhaps be realized when we think of the extent to which business, politics, sex, became in the language of Lippmann—'lost provinces.' For example, the problem of sin in the relationships of men in society was throughout this period *postponed*, in a sense. Any

¹ *God and the Bible*, 235.

² The tradition of Christian faith was still strong in Arnold's day and the age was one of continuing external progress, and this no doubt made it easier for him to say that 'human experience proves that there is an Eternal not ourselves, making for righteousness.' In a disintegrating society, conscious of the second law of thermodynamics, for Walter Lippmann no such proof was forthcoming.

fundamental dealing with human relationships in society could be avoided by giving more to the poor out of an enormously increased wealth.

Moreover, once religious ideas are detachable from their source, the reading of the Bible and preaching from the Bible fall into partial neglect. Instead you have a preaching about the ideas, which, detached from their living source, become diluted, and degenerate to the level of conventional thinking. For example, love becomes 'doing good turns,' or 'genial tolerance,' 'providence' becomes an 'inevitable evolutionary progress,' 'brotherhood' becomes the 'good fellowship' of a club or freemason's lodge. That is one side of the development of 'religious' humanism in the fifty years under review, a development which rightly earns the castigations of Barthian preachers.

But the main endeavour of Biblical scholarship in these fifty years has been to get away from the view of the Bible as a book of ideas and to re-interpret it as a document of religious experience: as a record, that is, of men encountering God as *a real will* in the very midst of their concrete historical life. The labour expended in this endeavour has been enormous, and although the criticism of the internal structure of the texts, and their interpretation in the light of historical archæological and linguistic research has been often confused by subjective bias, it has on the whole been marked by a real objectivity of judgment, and has yielded in the end substantial results. The most substantial result is what we may call the rehabilitation as historic personalities, recognisably real in their humanity, of the great prophets, the great apostle, and of Jesus Christ Himself. If the Bible still authenticates itself to us as a revelation of God, it is now a revelation given in the very thick and stir of human life.

The Bible represents God as revealing Himself in action. He calls Abraham to found a new people, He sends Moses to reconstitute that nation on the basis of a covenant relationship with God Himself, and to give it a new home and new laws, He brings the Babylonians against His corrupted people, He calls His prophets to throw down and to destroy, to build and to plant. He sends John the Baptist to prepare the way for the Christ, He sends His Son to reconcile the world to Himself in an act of self-sacrifice, He chooses His Apostles to preach the gospel in all the earth. His revelation comes to all these men as *men of action*. It comes as a will to be obeyed, as a promise to be relied

upon in action and fulfilled in fact, as a gracious forgiveness to be accepted, as a judgment to be endured. 'The actuality of the Biblical history is vital to the process of revelation.'¹ What is revealed in all these deeds is God Himself. The most evident feature of the religious experience we meet in the Bible is that its subjects know themselves to be confronted with a divine will which meets them in the double form of demand and promise, judgment and succour, 'consuming fire' and 'refuge and strength.' It is not that they 'throw out' towards some indefinite 'great object' their hopes and aspirations. They find themselves claimed, apprehended, 'The Lord took me as I followed the flock.' 'Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.' The emphasis is certainly not here upon a search after God, but definitely on being sought by Him. Or rather in their search they know themselves already constrained by His will. For all is not at once clear to a prophet when God reveals Himself. There is evidence enough of bitter striving and longing and pondering and wrestling. 'The distinction between *discovery* and *revelation* is not the difference between activity and passivity on the part of man, but a difference in the kind of reality which presents itself to his apprehension in the religious awareness, and the kind of relationship with him which it initiates. It is the difference between a reality and a relationship which are not personal and a reality and relationship which are.'² Revelation of God and personal relationship with God (a relationship in which God is apprehended as a resistant and cooperative will) these may be taken as interchangeable terms.

What is the relation of this religious experience in the Bible to our own faith? How is the Bible revelation of God for us?

Perhaps it need hardly be said that, of course, a good part of the Bible is not on this high level of intense and serious religious experience at all. Once our minds are set free from artificial theories of Biblical inspiration these elements which are not religiously significant can be recognized and substantially ignored.

It must also be said that the Bible itself witnesses to the incompleteness of its own knowledge of God

¹ C. H. Dodd, *The Authority of the Bible*, p. xi.

² H. H. Farmer, *The World and God*, 81. I should like to commend this book very warmly for its illuminating discussion of the meaning of *personal relationship* in religion.

at every stage short of the New Testament. All through the Old Testament, however sure the prophet may be that God has guided His people according to His holy purpose—the completion of that purpose is not yet. The Old Testament points forward to a Day of the Lord. Only in the New Testament is the claim made that the promise of God is fulfilled and His revelation is complete. This does not mean that the Old Testament is rendered superfluous by the New—it means simply that the Old Testament must be read in the light of the New. Moreover, the understanding of the historical situation that Jesus confronted and out of which His Church arose involves an understanding of the prophets and the history of Israel.

And when this is said, in what sense is the Bible a revelation for us? There are two possible answers to this question and they are not, I think, mutually exclusive.

1. There is what may be called the *Liberal* answer. This sees in the Bible the self-authenticating classical record of religious experience. Its authority for us lies in the reality of the experience of men who stood in situations like our own. By the serious study of these records we are enabled more clearly to recognize the will of God confronting us in our situation to-day, and are encouraged by their example to respond to that will with obedience and trust.

2. The second answer restores the ideas of 'chosen people' and 'plan of salvation,' and invites us to see in the unity of the prophetic history of the people of Israel, issuing in the coming of Christ, the great act of God in which lies the meaning of history as a whole. In a fine phrase of Paul Tillich's,¹ the Church, *in the continuing response of its members to that act, becomes the 'bearer' of that meaning.*

These two answers are related to each other I think in this way. The apprehension of the act of God in the history of Israel and in the life of Jesus Christ as its fulfilment, is to be had through the experience of the prophets and apostles, in its particularity and in its impressive unity. It is from inside this experience, so to speak, that the secular history of the Old and New Testaments becomes the 'sacred' history of the redemptive act of God.

The question which now arises is whether outside this historical revelation there is any other. (1) Is there a general revelation of God in history or in

nature as a whole? Professor Farmer points out very clearly¹ that if by revelation we must mean 'a category of personal relationship,' it is wrong to look for revelation in history and nature as a whole. For 'nature' and 'history' are highly generalized concepts and do not present themselves as an 'existential' situation to us. 'A personal relationship between God and man means God meeting the individual with an immediately relevant inconsistency of value and proffer of succour, demanding here and now obedience and trust, and that can only be in and through the man's own concrete personal situation which is peculiar to him and sets an immediate responsibility of action on him alone.'² So that 'if we speak of a general revelation of God in nature and history, the most we can mean is, positively, that God may make any situation, into which any man may come at any time, the medium of his revealing word to the soul.'

(2) The question remains, is there any peculiarity or uniqueness in the history of the Bible as a series of situations in which God has so revealed Himself to men? Must we not expect that the other relatively independent histories of men and nations have in like manner been made the medium of God's revelation?

In our period, Christian thought has moved through two stages in discussing this question. The general tendency till quite recent years was towards seeing such a revelation of God in all the great religious traditions: incomplete, as in the Old Testament, but preparatory to the completeness of the revelation in Christ. It was of course recognized that the perversity of men, their ignorance and their sin, had produced systems of religious thought and practice which were radically corrupt and erroneous—systems which like the Manichæism of St. Augustine in his young manhood were rather a 'defence mechanism' against the will of God than any revelation of it. And, further, the elements of error and sin in the best of religions were admitted. But the noble life and thought of many outside the Christian tradition

¹ *The World and God*, 85.

² The modern educated man, however, may be said to carry a more or less conscious conception of nature and history as a whole into any particular situation as a background to his interpretation of that situation. It becomes of great importance that he should be able in a general way to understand 'nature' and history in a manner consistent with the reality of God's will in his particular 'existential' situation. Hence the importance of a Christian philosophy of nature and history.

¹ See his very stimulating essay in *The Kingdom of God and History*. (Composite preparatory volume for Oxford Ecumenical Conference of 1937.)

was held to be a testimony to the truth, not only that God had left Himself nowhere without witness, but that He had found a responsive obedience and trust in many a prophet and teacher of other faiths.

This view has been sharply challenged by Karl Barth. The challenge is expressed in a somewhat modified form in the very influential book of Dr. Hendrik Kraemer, *The Christian Message in a Non-Christian World*, published as a preparatory volume for the Madras Conference of 1938. On page 123 Kraemer writes: 'Fulfilment is not the term by which to characterize the relation of the revelation in Christ to the non-Christian religions. To use it engenders inevitably the erroneous conception that the lines of the so-called highest developments point naturally in the direction of Christ, and would end in Him if produced further. The Cross and its real meaning—reconciliation as God's initiative and act—is *antagonistic to all human religious aspirations and ends*,¹ for the tendency of all human religious striving is to possess or conquer God, to realize our divine nature (theosis). . . . Moreover, in Biblical realism fulfilment means always the fulfilment of God's promises and of His previous preparatory doings.' Again, on page 136, he writes: 'In the illuminating light of the revelation in Christ, which lays bare the moving and grand, but at the same time distressing and desperate reality of human religious life, as reflected in the various religions *all similarities and points of contact become dissimilarities*.¹ For the revealing function of this light is that, when exposed to it, all religious life, the lofty and the degraded, appears to lie under the divine judgment, because it is *misdirected*.'

There are things here that must be accepted as

¹ Italics mine.

true and needed greatly to be said. The attempt to see continuity and unity in religions had gone too far. It was exemplified in the effort to 'explain' higher religion in terms of lower: and in the tendency to see in all religions different 'aspects' of one truth; or to extract from the variety of religions some *common* message. It is necessary to recognize and perhaps to emphasize the very real differences and contradictions as between different religions. It is also true (as with the relation of Christ to the Old Testament and Jewish religion) that 'similarities' may turn out to be great dissimilarities. The Jewish religion of which Christ was the fulfilment itself decisively rejected Christ. Further, it is true that religious systems witness to the pride and blindness of man as much as to the glory of God; and Kraemer very justly includes the empirical Christian Church in this condemnation. Which is to say, that everywhere in religion, including that religious history in which Christians have yet found a revelation of God, there is error and sin. But as this does not in the case of the Old (and New) Testament prevent them being at the same time a revelation of God, there seems to be no reason for denying that other religions are in their own degree the witnesses to that revelation. In *what* degree any particular religion does make a true witness we must discover by a sympathetic study of its documents and traditions. And here, by the way, Dr. Kraemer himself (who seems to hold together two imperfectly reconciled attitudes to other religions) can give us specially valuable guidance.

The attitude which now is most widely adopted is one which neither condemns other religions nor sentimentally idealizes them as 'broken lights' of the One Light, but seeks at once sympathetically and realistically to evaluate them in the light of the revelation of Christ.

Literature.

PURITANISM.

PROFESSOR WILLIAM HALLER of the Chair of English at Barnard College, Columbia University, has produced an intimate and valuable study, entitled *The Rise of Puritanism* (Milford; 22s. 6d. net). It is a handsome and well-printed volume, and the author has supplemented his text with careful

references and bibliographical notes and with a satisfying index. The sub-title indicates the scope and limits of the work, 'The Way to the New Jerusalem as set forth in Pulpit and Press from Thomas Cartwright to John Lilburne and John Milton, 1570-1643.'

Professor Haller, who is no partisan, seeks to give a dispassionate, objective study of the period of the

Puritan movement under review. He is interested in the movement not only for its bearing upon ecclesiastical and civil history but for its influence upon the history of English literature. Indeed, as he explains in the Preface, the studies which led to this book were first prompted by a desire to understand the place of Milton's *Areopagitica* in its own time. He came to the opinion that one could not justly understand Milton without understanding his relation to Puritanism, nor Puritanism without knowledge of the teachings of the Puritan pulpit. And in this work under review he shows what must be a rare and unusual knowledge of the sermons, popular expositions of doctrine, spiritual biographies, and manuals of godly behaviour in which Puritan preachers ever since the early days of Elizabeth, as he says in his detached way, 'had been telling the people what they must do to be saved.' The result of his reading has been 'renewed amazement at the extraordinary vitality of Puritan thought and character' as well as the feeling that he has drawn near to 'the central fire which still burns in the pages of Milton.'

Professor Haller's chapters are suggestively and intriguingly entitled, and the titles give a fair idea of the chapters' contents, which are arranged in a more or less historical order. The aim of the book is not to recount the various phases of the movement which led to the Puritan Revolution, but rather to give a sketch of Puritan propaganda before 1643. The author hopes to set forth in another book an account of what happened after 1643 to the Puritan dream of a Utopia founded upon the Word of God, and what effect the shattering of that dream had upon Milton.

A special point which Professor Haller makes is that the 'spiritual preachers' of the early Puritanism were converting their hearers not only to godliness but also to the appetite for reading godly books, which they themselves were not slow to supply to the booksellers or the booksellers to the public. Thus they were nursing the pulpit's greatest rival, the press. By 1640 the number of books circulating among the people had become unprecedented, and 'a prodigious amount' of them came from the Puritan preachers. 'Truly the spiritual brotherhood from Greenham and Dod through Chaderton and Perkins to Gouge and Goodwin had not reformed the Church, but they had accomplished something of perhaps even greater consequence. They had created a literature in English setting forth to an increasingly restive populace a doctrine of faith and courage and a way of life calling for self-expression, self-confidence and self-exertion.'

On the literary style of many of the Puritan sermons and pamphlets Professor Haller has much that is complimentary to say: often one foresees in them 'the rise of a Bunyan and a Defoe.' But we must now take leave of this attractive book, commanding it to all who are interested in the Puritan movement in England.

EDUCATION—AND AN EXPERIMENT.

The fourteenth volume in the Aldine Library, which is a low-priced series designed to present outstanding modern books in various fields in a worthy format, is *I Chose Teaching*, by Mr. Ronald Gurner, M.C., M.A. (Dent; 4s. 6d. net). Only books which have a special claim to inclusion are issued in this series. And there is no doubt that Mr. Gurner's book possesses such a claim. It is the work of an experienced teacher with an independent mind and a high conception of teaching as a vocation. His views on education are expressed vigorously and unsparingly, but he is no crank with a special axe to grind or a unique 'plan' to boost. His book will be of special interest to readers of this magazine for a reason to be mentioned later. But, in general terms, the book is one of great value because it surveys the educational field with a calm impartiality and a clear conception of what education really ought to be.

The author gives us first of all his background—master at Marlborough, head of a London Secondary School, then of a Municipal School of the higher class at Sheffield, and finally headmaster of Archbishop Whitgift's famous school. But we also get a fascinating section on his War experiences. All this is simply necessary prologue. Then follows his frank discussion of school life in the light of his experience as a teacher. 'Public School' versus Secondary School, Boarding School versus Day School, control of education by urban or county councils, the examination system (for which he has more than a good word to say), the Dalton Plan (for which he has little that is good to say), physical education and its value—these are some of his main subjects. He does not shrink from plain speech about any of them. But in the end he comes to his main conviction, that the schoolmaster is concerned, in the last resort, with the non-material, and to this contention he devotes some of his best chapters.

Obviously, then, to Mr. Gurner the religious element in education is fundamental. He had a definite religious experience of his own, about which he tells us with a simplicity and modesty that

are appealing and persuasive. And this has immensely reinforced his view of the significance of the non-material in education. But the problem which arose for him and which he found himself compelled to face was: how to make religion real to the average boy, and in particular how to make the New Testament real.

This is the subject of his second book, *We Crucify* (Dent; 5s. net). Mr. Gurner has devised a scheme by which the gospel narrative can be brought alive and made vividly interesting to schoolboys. It is this. The class becomes the Sanhedrim. They appoint various officials. They receive reports of what is happening in the country, beginning with the remarkable birth of a baby in Bethlehem. Step by step the events of our Lord's life are narrated from the standpoint of His enemies. The Jewish prejudice is always assumed and everything is discussed as it happens in the atmosphere of hostility. The book is simply the minutes of the Sanhedrim meetings, but presumably all the boys take part in the discussions recorded. The book itself has to be read in order to realize the vividness of the whole thing. In his own larger book Mr. Gurner says that the experiment has been a real success. And in any case the project is worth serious consideration by those who wish to find some way of making the Bible live for youthful minds. It is obvious that the idea is capable of indefinite extension.

Since writing these reviews, the tragic death of Mr. Gurner in early summer has come to our knowledge.

TEXTUAL EVIDENCE AND THE NEW TESTAMENT.

A valuable essay of thirty-one pages on Textual Criticism has been published by Sir Frederic Kenyon, formerly Director and Principal Librarian at the British Museum, the importance of which is out of all proportion to its size. Issued under the title, *The Western Text in the Gospels and Acts* (Milford; 2s. net), the essay discusses fully the well-known textual views of Professor A. C. Clark in his 'Primitive Text of the Gospels and Acts' (1914) and his later elaborate work, 'The Acts of the Apostles' (1933), in which the originality of the Western text is defended with great ingenuity and learning. The most important Western variants are printed in Greek, and Professor Clark's submission that it contains many original passages which have been omitted, owing to scribal errors,

is carefully examined. Sir Frederic thinks it very unlikely that early MSS. were written with 16 lines to a column and 10-12 letters to a line, in view of the testimony of the papyri. 'Another serious weakness of Clark's argument lies in the arithmetical fact that with a basis so small as a line of 11 letters, with a margin of fluctuation of at least 10-12 and perhaps 9-13, every number of letters except the very smallest can be represented as a multiple of such a unit.' For this and other reasons he concludes that 'with regard to the Gospels, then, Clark's earlier attempt at explanation breaks down in every direction.' He admits that Professor Clark is on much stronger ground in his later book, in which he looks upon the excisions from the Western text as in the main the work of an abbreviator. None the less, he is still far from being convinced by this argument. Why should the Western additions in Mt 20²⁸, Lk 6⁴, and Jn 6⁵⁶ have been omitted if they were in the original text? Again, 'the Græco-Latin MSS. and the Old Latin version do form a family, to which the name Western may properly be given; but in spite of occasional agreements, it would be quite a mistake to claim (as has sometimes been done) that it has the general support of the Old Syriac and Sahidic versions.' The attractive character of several of the Western readings in Acts, he says, 'is to a considerable extent offset by the questionable company in which they are found.'

The importance of this essay will be seen by all who are familiar with the problems of textual criticism, and especially with that which meets us in the Acts. If our present knowledge does not permit us to solve the difficulties, we can agree with Sir Frederic's concluding observation: 'Meanwhile our gratitude is due to all who attempt to solve the problem, even if their solutions do not seem to achieve the success which it is not always in mortals to command.'

MARTIN DIBELIUS AND FORM CRITICISM.

Once more the devotion of Professor F. C. Grant has made available for those who do not read German the work of a distinguished Continental scholar, in his translation of the little book of Dr. Martin Dibelius, *Die Botschaft von Jesus Christus* (1935), under the title, *The Message of Jesus* (Nicholson and Watson; 8s. 6d. net).

The greater part of the book consists of an idiomatic translation of the primitive texts, recovered by the aid of Form Criticism, from the

Gospel records. These are preceded by a brief section on Early Preaching, and the examples cited are Mk ^{1-4. 7f. 14f.}, Ac ^{10³⁷⁻⁴³}, Ph ^{2⁶⁻¹¹} and, strange as it may appear, Jn ^{1^{1-3. 14. 16-18}}. Next follow the Old Stories (26 in number) which reach their climax in a saying of Jesus, the Passion Narrative, the Parables, the Sayings, the Great Miracle Tales, and the Legends. In Part II. Dibelius gives what he calls the Explanation of the material assembled in Part I. There is not much that is new in this brief section of sixty-five pages. In them Dibelius gives a useful summary of the views which he has set before us at greater length in his earlier book, 'From Tradition to Gospel.' He still maintains that preaching was the most potent influence in the formation of the Gospel Tradition, that it is possible to distinguish between the earliest form of the separate units and subsequent additions, and that the so-called Legends are not destitute of historical foundation. 'In general,' he says, 'one may say that in a legend it is difficult to distinguish the tradition of early witnesses from the embellishments of popular fancy, and that therefore to derive historical facts from legends is possible only under certain conditions. But it is beside the point to deny the presence of historical tradition simply because an event is reported only in the form of legend.' From this we must evidently draw what cold comfort we can. There is, however, a positive and constructive purpose in the work of Dibelius. He thinks that the tradition never got so far detached from its origins that one can speak of degeneration; and he says in closing: 'Even after it had ceased to be of immediate usefulness in preaching, it remained true to the fundamental idea of that preaching, *viz.* that this earthly Life, lived at a definite historical time in the land of Palestine, was the bearer of God's final and decisive Message to mankind.' We warmly welcome Professor Grant's work in supplying us with this translation of a stimulating essay.

The tragic death of Father Eric Burrows, S.J., deprived the Roman Catholic Church in England of one of its most brilliant Old Testament scholars. Fortunately, a certain amount of his work survives in manuscript, and it is to be hoped that much of it will be made public. As a first instalment, Father Edmund F. Sutcliffe, S.J., of Heythrop College, has edited *The Oracles of Jacob and Balaam* in the Bellarmine Series (Burns, Oates and Washburne; 12s. 6d. net). Father Burrows was a fine scholar, with a wide knowledge of Akkadian and Sumerian

as well as of Hebrew. One of his main interests lay in early astronomy, and the aim of the book recently published is to show the influence of the Zodiac on Gn 49 and later writings. Each of the twelve tribes is connected with a Zodiaca1 constellation, though the reference is not always obvious. The Blessing of Jacob had an effect on the second, third, and fourth of Balaam's utterances, and its influence may be traced as far as Isaiah's Messianic prophecies. The case is argued with skill, even if it is not always convincing, and the reader is left with the feeling that at least some of the expressions used may have an astronomical source. Particularly interesting is the discussion of the mysterious Shiloh in Gn 49¹⁰. Father Burrows finds a connection with the Judahite clan of Shelah, and his study opens up a number of questions as to the early history of Israel. The whole is quite free, though it keeps within the bounds of orthodoxy, especially in dealing with Is 7¹⁴.

A notable addition has been made to the (Roman Catholic) 'Religion and Culture' Series in Professor C. J. Lattey's *Paul* (Geo. E. J. Coldwell; 8s. 6d. net). Protestants will profit no less than members of his own Communion from reading it. The author is a devout scholar who has made long and reverent study of St. Paul and writes with all the authority which sound judgment confers. He first deals with the life and character of St. Paul as reflected in the Epistles, then with Pauline teaching as to Christ, the Church, and the Christian. We shall not agree that 'Hebrews' is from the pen of St. Paul, but otherwise we have found profit from a perusal of the volume.

We have seldom been so disappointed with a book as we are with the Rev. Conrad Noel's *Jesus the Heretic* (Dent; 5s. net). It is a curious compilation dealing with topics ranging from 'Hell' to 'God Save the King'; its main object apparently being to persuade Catholics to be Socialists, and Socialists to be Catholics. The author thinks there is a thread of continuity running through it all; all the continuity we can perceive is the author's ill-balanced judgment. The book takes its title from one of the chapter-headings; but why is not obvious. There is little about Jesus in the whole book. Some things indeed are well said, but they have mostly been said often before. The main puzzle to our mind lies here. We are given a book dealing so far with the state and prospects of organized Christianity. Yet only Anglicanism and Romanism are deemed worthy of consideration. The millions

of Christians outside the fold of Rome or Canterbury are apparently beneath notice. The one-sided view of the British Empire and the Crown will 'cut no ice.' This is something of an anti-climax to the author's 'Life of Jesus.'

This Methodism (Epworth Press; 5s. net) is a collection of eight historical studies, on various aspects of Methodist life, by Dr. Maldwyn Edwards. Dr. Edwards discusses the relation of Methodism to the Chartist Movement, to the Evangelical Revival, War, Reunion, the Free Churches, and the Church Universal, and on each of these themes he has something fresh and interesting to say. His answer, in another essay, to the question: 'Did Methodism prevent a Revolution in England?' is somewhat different from that usually given by Methodist writers. He thinks that whether John Wesley had lived or not there would never have been a revolution in England at that time, but that, because he lived, agitation was considerably softened and discontent allayed. 'Methodism softened greatly the impact of the French Revolution on English life and thought.' While these essays betray their separate origin, the book is of value to all who are interested in the place of Methodism in contemporary history.

The main contentions in *The Folly of Anti-Semitism*, by Mr. Sidney Dark and Mr. Herbert Sidebotham (Hodder and Stoughton; 1s. net), will receive warm sympathy and support. The little book is written with conviction and passion, and its case against anti-Semitism generally and particularly is amply established. Perhaps it is necessary to add that this by no means makes the argument superfluous. For there is a good deal of anti-Semitic feeling even among those who are indignant at the German ruthless persecution. The book may therefore be welcomed as a reminder of our debt to the Jews and our duty to them. Some hesitation may, however, be felt about extending this appreciation to the chapter, 'The Moral of Zionism,' where the authors wholeheartedly support the Zionist Policy of Palestine as a national home for the Jews. Readers may be advised to consult on this point a recent volume by an enlightened Jewish Rabbi, 'What are the Jews?' in which a contrary view is maintained.

What is conscience? How does it function? Why do the consciences of people differ, so that one man's conscience permits him to eat another man while ours does not? And some people's conscience

allows them serenely to cheat a railway company but not an individual? Can a man's conscience become dead? How is conscience in its working related to the grace of God, and to the Word of God? These are some of the questions dealt with in *Conscience*, by Professor O. Hallesby of the Independent Theological Seminary at Oslo, Norway, translated by Mr. Clarence J. Carlsen (Hodder & Stoughton; 3s. 6d. net). The answers the Professor gives will not please every one. But he is an intelligent and careful thinker, keeps close to Scripture and is (probably) a definite Calvinist. He is at any rate what is known as orthodox. His book is an interesting one. It is on traditional lines and combines in almost equal proportion moral and Biblical theology.

The story of how two men travelled round the globe on nothing but faith is told in *Adventuring with Christ*, by Mr. Lester F. Sumrall (Marshall, Morgan & Scott; 2s. net). It is a very simple story of daily miracles wrought by prayer. The two men (Howard Carter and the author) had apparently no resources, yet they made their way everywhere, and, when they needed money, it came. The book is interesting merely as a record of travel, and contains some striking experiences and revealing facts. But its chief interest is as a record of believing adventure.

In general one looks with some suspicion on attempts to 'improve' Biblical narratives by reconstructing the background and creating details and incidents which have no kind of basis in the narratives themselves. An exception must be made in the case of *When Nero was Dictator*, by Miss Geraldine Cummins (Muller; 10s. 6d. net). This book deals with the period which begins where the Acts of the Apostles leaves off. It tells the story of St. Paul after his arrival at Rome until the closing scene of his death. The writer has made use of hints in various letters of St. Paul. But she has gone far beyond this restricted area. She has given a vivid picture of the court of Nero and of the events which preceded and followed the great fire. Many of the prominent figures of the age come and go in these dramatic scenes—Seneca, Poppaea, Tigellinus, St. Peter, St. Mark, St. Luke, and Timothy. The book is really a historical romance, based upon careful study and displaying very considerable imaginative power. It is divided into four parts, dealing with St. Paul's travels in Spain, St. Paul and St. Peter in Rome, St. Peter and the Great Fire of Rome, and St. Paul at the Journey's

End. We must congratulate Miss Cummins on a real achievement. There has always been both interest in and speculation about what happened to St. Paul between his first trial and his death. The story Miss Cummins tells so brilliantly is on the whole more likely than any other, at least in its general outlines. A great deal of research must have gone to the making of this picture, but it required a great deal more than research to make the picture as arresting as she has made it. The book will give a great deal of pleasure to students of the New Testament, and to all who love such tales as 'Quo Vadis?'

Life by the Son, by the Rev. Donald Grey Barnhouse, D.D. (Pickering & Inglis; 2s. 6d. net), contains five addresses given at Keswick. They deal with such subjects as Christian assurance, knowledge, cleansing, and walking. They are full of rich Biblical truth very incisively put. The writer is a man of culture and of wide pastoral experience, and he very aptly illustrates his teaching by incidents and allusions drawn from various fields. Many who heard the addresses will be glad to have them in print, and many others will profit by reading them.

The God Who Matters, by a London Journalist (Pickering & Inglis; 1s. net), is in the main a series of short sermons by one who possesses in a high degree the gift of popular speech. The writer has already by his previous booklets caught the ear of the public, and this one also will no doubt have a wide circulation. His profound conviction is that without God man cannot satisfy his intellect, his emotions, his moral and spiritual nature. The sermons are full of good things and make most interesting reading.

The Religious Book Club has issued a very illuminating and important work, the title of which is *Crisis for Christianity*, by Mr. William Teeling (2s. 6d. net). It deals very fully and authoritatively with the struggle and trials of the Roman Catholic Church in Germany and Austria under the Nazi rule. The author is a well-known Catholic who has been for many years in close touch with the Vatican and international Roman Catholic circles. His book is well documented and written with manifest fairness and judgment. The opening chapters are devoted to painting the historic background, before and after the War, which brought the Church into the position in which it stood at the rise of National Socialism. Then the struggle is described in all its confusing intricacy—the mixed good and evil

of the Nazi régime which puzzled the Church authorities and led to vacillations in the policy of the Vatican, the Concordat reached only to be broken, the backwardness of the bishops in giving a decisive lead, the suppression of Catholic literature, and the discouragement of Church schools with all the vigour of Nazi anti-religious propaganda. It is an appalling and disastrous record in many ways, yet not without hope. The writer is convinced that the German Church must get an authoritative lead not from the Vatican but from within Germany in view of the intensity of German national feeling. Then a turn of the tide may come.

'At last the Pope and the bishops, having almost reached bedrock, seem ready to resist. To my mind, they fail to realize the strength they have behind them, if only they will have leadership and courage. As the bishops' pastorals have become more outspoken and more determined, so have the conversions to the Church increased in Germany by leaps and bounds.' This is a book which should in no wise be overlooked by any who wish to understand the position of things in Germany to-day.

There is a general impression that the Orthodox Church in Russia had, in the period before the Great War, become quite moribund. That this impression was not entirely correct has been indicated in such books as 'The Humiliated Christ in Modern Russian Thought' (which was reviewed in these columns some time ago). There was considerable theological vitality in the Church, and probably a good deal of life in its members. Those who are interested in this matter will derive both instruction and pleasure from a recent book: *St. Sergius—Builder of Russia*, by Nicolas Zernov, D.Phil., translated from the Russian by Adeline Delafeld, and published for the Fellowship of St. Alban and St. Sergius (S.P.C.K.; 5s. net). St. Sergius (born about A.D. 1342) has been the inspiration of Russian religious tradition, and his influence remains to this day. His life was written by a rather tedious person called Epiphanius, and later by an abler and more vivid pen. Dr. Zernov has based his narrative on these and other materials, and to this has been added an English translation of the original life in its later and shorter version by Pahomius. It should be added that this book is beautifully produced, and contains a large number of photographs of pictures found in Russian manuscripts of the sixteenth century.

One of the most revealing and inspiring books on prayer which have come our way for a long time is

that by the Rev. G. S. Stewart, D.D., *The Lower Levels of Prayer* (S.C.M. ; 5s. net). The title suggests one of the most appealing qualities of the writer, his modesty. He does not aspire to deal with the higher levels of prayer, though what he says here will be found sufficiently exacting by most Christian people who read his book. Perhaps 'exacting' is not the right word. It is not a hard task Dr. Stewart calls us to undertake, but it is a serious one. He gives definite and detailed counsel about method, but the real value of his book is to remind us how great a privilege prayer is and how rich a reward waits for us if we enter on it in earnest. Some of the content of the book may be suggested by the titles of chapters: On Setting Oneself to Pray ; Distractions and Disturbing Thoughts, Drudgery and Discipline, Using and Making Books of Prayer, For Busy People, Cells of Prayer. One of the most helpful chapters is that on Divine Guidance. We very earnestly commend this book for its spiritual power and helpfulness.

The author of *Whose I Am and Whom I Serve* (S.C.M. ; 1s. 6d. net), is a young Tamil minister, the Rev. D. T. Niles, B.A., B.D., who worked for some time in Ceylon and who is now Evangelistic Secretary of the World's Alliance of Y.M.C.A.s. The Archbishop of York has written a Foreword to the book in which he says: 'It illustrates what enrichment the spread of the Gospel through the world is bringing to Christendom. For while in one sense Mr. Niles' message is the message of all the saints, and certainly he would not wish it to be anything else, yet no European or American would have given it to us in exactly this form ; and the novelty of the form brings increase of insight.'

We hope that those who read 'Jesus, our Contemporary,' given in 'The Christian Year' in shortened form this month, will feel drawn by the freshness of its presentation of the truth and will not be satisfied until they have secured the book.

In the Study.

Virginibus Puerisque.

Free Gifts of God.

BY THE REVEREND CHAS. M. HEPBURN, B.D., CRIEFF,
PERTHSHIRE.

'Come, buy . . . without money and without price.'—Is 55¹.

It sounds, doesn't it, as though there were a catch in it somewhere? It is frequently said that one doesn't get anything for nothing in this world. I am not so sure. I was motoring once on a certain road and saw a strange sign at a petrol station. It had an invitation saying 'Stop here for free air.' In other words you could get your motor tyres blown up and no payment was asked for it, which was one thing for nothing. It set me thinking of someone else who not only gives something for nothing, but whose free gifts are truly priceless. I mean God.

In the first place, like that petrol station, God gives us free air. Air doesn't cost us a single

penny. It is there for the taking, or rather perhaps I should say for the breathing. Supposing instead we were charged so much a breath. I read of a man who could only breathe because he had money enough to purchase an iron lung in which to live. Since then, Lord Nuffield has generously offered every hospital an iron lung, so that all who are thus afflicted can share that privilege. It seems to me we who are not so handicapped should be very grateful indeed to God for His gift of free air.

And further God gives us free light. Of course not free electric light, something even better, the free shining of those great lights set in the heavens when He said, 'Let there be light.' Once in our country people were denied this gift when Parliament imposed a window tax of so much per window. Consequently many poor persons couldn't have windows in their houses, and no daylight entered in except through the door, which was a very unhealthy thing. I am sure we're all glad it is different now. One could have a whole glass house indeed. I have actually been inside one

built with glass bricks. No one can come along now and charge us for using up too much light, for God's light is free for all His creatures.

Once again God gives us free beauty, for the loveliness of God's world belongs to the least as well as the greatest. One day a visitor walking on the banks of the Spey with an old Scotch laird, whose guest he was, said to him :

' Whose land is that on the other side of the river ? '

' Oh that,' was the reply, ' that belongs to the Earl of Moray : but the views are mine.'

So the loveliest things on God's earth, the glitter of stars on a fine night, the glory of flowers in the summer-time, the purple heather when it glows on the hills, the beauty of these things is the gift of God, whose loveliness is freely given for all.

And finally, one of God's greatest free gifts is love.

' God so loved the world, that he gave his only begotten Son,'

not because we deserved such a gift, but out of pure love.

It reminds me of a little chap who said one day :

' Can you guess, Mummy, why I love you so much ? '

And when she couldn't, he replied :

' It's because you loved me before I was able to love you.'

So we should love God our Heavenly Father for He first loved us with a wonderful love, so freely and gladly and generously given.

Bearing in mind then the many, many gifts you all have which can be bought ' without money and without price,' may you also remember what your part is, namely :

' Freely ye have received, freely give.'

Inspection Invited.

BY THE REVEREND HAROLD MARSDEN, B.D.,
HORWICH, LANCS.

' Search me, O God, and know my heart : try me, and know my thoughts : and see if there be any wicked way in me, and lead me in the way everlasting.'—
Ps 139^{23, 24}.

You boys and girls must have heard your parents speak sometimes of badly-built houses. Perhaps you have heard the phrase ' jerry built.' It is the very worst thing that can be said about a house, because it means that the man who built it was thoroughly dishonest. He saved on bricks, or he bought cheap timber, or perhaps the plaster was poor stuff, or a hundred other things were wrong.

Anyway the house was cheap and nasty. And of course it is very unpleasant to live in a house like that. The rain gets through the roof, the drains are bad, the plaster peels off, and the woodwork soon begins to warp so that no door or cupboard will shut properly. And the poor mother who has to run a house like that soon loses her temper.

There are ' jerry built ' men and women too. But we don't use exactly that word about them. We call them ' shoddy.' Such men and women are not half finished. Perhaps they have grown up lazy or indifferent and never take anything very seriously. At any rate, no one can trust them. One of the old Hebrew prophets says : ' Ephraim is a cake not turned,' and he means exactly what he says, namely, that Ephraim was half baked and therefore no good. Whenever I think of that text I always think of the memorial window to my old college Principal. Round the scroll on the window are these words, ' This was a man utterly reliable : he seemed like a fragment of the Rock of Ages.' That is the most wonderful saying I have ever heard about any friend of mine. Why was it said ? Simply because there was nothing ' jerry built ' or ' shoddy ' in any part of his life.

Now I suppose you have often seen on new housing estates a large notice painted in brilliant colours outside what the builders call their ' Model House.' They finish one house down to the last nail and they say, ' We will show the people who want to buy a house how very good ours are.' And so, on that big notice they paint the words, INSPECTION INVITED. It means exactly what Philip said to Nathanael, ' Come and See.' You will all remember that story, I think. Philip said to his friend Nathanael. ' We have found our great prophet, and who do you think he is ? Why, Jesus from Nazareth ! ' And Nathanael scornfully said, ' Can any good thing come out of Nazareth ? Out of that obscure little village ? ' But Philip knew, and so he spoke with utter confidence and said, ' You come and see.' You see Philip was so sure of Jesus that he could say what he did. I wonder if our friends could *always* say the same about us ?

However, let us go back to that housing estate. People go into that model house and they say, ' This is good : we will have a house like this.' Well, I once heard of a man who saw such a nice model house and so he asked the builder to build him one exactly like it. And when it was finished it certainly *looked* like the model house. But, alas, it was only like it in shape. There were a hundred things wrong with it, and of course the man who had

bought it was very angry. So he asked the builder to put it right. But the foolish builder kept putting him off with all kinds of silly excuses, and this sort of thing went on for six months. Then, losing all patience, the man wrote a big notice and put it outside his new house. And what do you think the notice was? It read like this:

One of Mr. So and So's Houses
INSPECTION INVITED

Now, boys and girls, how are we to avoid the shame of that sort of thing happening to us? I think the answer is in the words of our text. If we submit our lives to God's care and guidance we shall never have cause to be ashamed of anything that men say about us.

The Christian Year.

FIFTEENTH SUNDAY AFTER TRINITY.

Rest in Weariness.

'And he said unto them, Come ye yourselves apart into a desert place, and rest a while.'—Mk 6³¹.

'Come away, all of you, to a quiet place, and rest awhile.'—Weymouth's translation.

To-day that is what God has said to us all. He says it indeed every day when He invites us to a time of quiet thought and recollection before the business of the day begins. He says it every week as Sunday comes round. But specially at Communion seasons it is His invitation to us. There is no hush or quiet like the hush and quiet which brood over the Table of the Lord's Supper.

1. There are many people to-day who know what it is to be tired and disappointed and worried: they are losing hope. Life is very difficult for great multitudes at the moment. Let all who are in such a case come away into another atmosphere where money counts for nothing, where the currency is love and humility, where bread and wine are given without money and without price, where debts are cancelled by grace, where the invitation is not give, but take.

That is what Communion offers us, a rest for a time from the traffic of the world, the atmosphere of that fair country of the spirit where all the business done is between the worshipping soul and the eternal love of God. Here we are reminded of the relative unimportance of our temporal affairs, and of the blessedness of the poor who are rich towards God. The really essential things of life, we remember here, are very simple, and we do not pay for them. God gives Himself to humble,

contrite men and women—and he who possesses God possesses all that is really worth while.

2. The stresses and strains of men and women in these days are not all caused by the economic situation. Just as day after day of fog in the city makes us long either for the summer or for the clear frosty air of the country, so the souls of men and women to-day in matters of faith are apt to be fog-bound and depressed. We all live so much together in these days, and consume each other's smoke, and get in each other's way, and inoculate each other with doubt. We have too much company, and we do not select our company carefully enough, or we do not vary it enough.

Let us come away by ourselves and rest awhile. Here is Christ. He is more worthy of our notice than any scientist or novelist, classes which are ranked to-day above the Prophets. Here is the fellowship of faith gathered about the Table in the Upper Room, a more helpful fellowship than any mere fellowship of the mind. For remember our chief business is to live. Remember we are conscience and heart as well as mind. Remember that the clearest vision is not through the eye of the mind by itself, but the stereoscopic vision which sees through the eye of the heart as well.

We do not understand Christ? There are so many problems and questions about Him. But then we love Him? We must: we cannot help it. Let us come away and rest awhile and look at Christ: handle the symbols of His love for us: put them to our lips and we will take Him to our heart. He will become our hope and the desire of our spirit.

It is to the Upper Room we need to be constantly repairing if we are to find our faith grow and remain strong. We cannot live in the mixed company of our fellows without danger to ourselves, unless we frequent the company of the men of faith as well: unless we will do as Christ commanded and do this which we do to-day in remembrance of Him.

3. We need not be surprised that people are tired and overwrought to-day. We do not know what is to happen. Nobody does. We are only sure of this, that all over the world there is uneasiness and that the future causes all thinking men grave concern.

It is at such a time as this that the Upper Room exercises its most gracious ministry. When the Feast was instituted Jerusalem was a restless city. The soldiers of the garrison were ready to stand to arms in case of outbreak and insurrection. None felt it more than the disciples. Ever since

Jesus had set His face to go to Jerusalem they had known no peace.

It was in such a time as this, on the night on which He was betrayed, that Jesus took His disciples to an Upper Room: spoke to them in a quiet voice, and looked on them out of quiet eyes, and lifted them into the presence of God. It was in such a time as this that He instituted the Lord's Supper, when people were living on their nerves, as we say, and wondering what was going to happen, and being hysterical and forgetting themselves and refusing to trust God. And ever since then the Upper Room has repeated its first gracious ministry.

Let us come away to a quiet place and rest awhile: come to the Upper Room with the Saviour of the world who when things were going far worse with Him than with us had peace in His heart and confidence in God, and, when the world was in a worse case perhaps than it is now, believed it would come and worship at His feet. Come with our frayed nerves and our short temper and our vague dissatisfaction with everything, and especially with ourselves. Remember that God is not dead, and that there is a rest remaining for the people of God.¹

SIXTEENTH SUNDAY AFTER TRINITY.

A Harvest Thanksgiving Sermon.

BY THE REVEREND HAROLD DERBYSHIRE,
HARROGATE.

'It shall come to pass in that day, I will answer, saith the Lord, I will answer the heavens, and they shall answer the earth; and the earth shall answer the corn, and the wine, and the oil; and they shall answer Jezreel.'—Hos 2²¹⁻²² (R.V.).

The prophet Hosea was one of the world's great discoverers. Out of a bitter domestic experience he was led to a wonderful knowledge of the heart of God. His wife had been unfaithful to him, but he sought her out in the misery to which she had fallen, redeemed her from slavery, and brought her home again. Reflecting on this human love which 'many waters could not drown,' he felt that the God of Israel surely could do no less with His erring people. God must be the Great Lover. 'How shall I give thee up, Ephraim? how shall I deliver thee, Israel?'

The passage in which our text occurs speaks of the re-betrothal of Israel to her God. It tells of a time to come when the nation will forsake her evil ways, give up her false gods, and turn

again to the God who loves her; and, says God, 'I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.' The prophet goes on to describe the blessings of that era, when there shall be a new relation of love and trust between God and man: 'and it shall come to pass . . . I will answer, saith the Lord, I will answer the heavens, and they shall answer the earth; and the earth shall answer the corn, and the wine, and the oil; and they shall answer Jezreel.'

What do all these backward and forward answers, this chorus of responsive voices, mean?

They suggest very beautifully how God satisfies men's needs. They show perfect harmony reigning between heaven and earth, between man and Nature, under the impulse of God. God 'answers the heavens': He enables the sun to shine, and the clouds to hold moisture. 'The heavens answer the earth': the needs of the earth are satisfied by the frost that breaks up the ground, by the rain that nourishes the seed, by the power of the sun to increase growth and mellow into fruitfulness. Then the earth answers the needs of man; gives him the food—'the corn, and the wine, and the oil'—that he requires for the nourishment of his body.

It is a picture of the fruitfulness of the earth, of the miracle of harvest. I have sometimes heard people argue that in our Harvest Thanksgiving we make too much fuss about food, as if that were the most important thing in the world. They think that our attitude in this service tends to become gross and animal-like. I don't agree. It is when we take our food without thanksgiving that we are no better than animals; but when we are truly thankful and reverent, the eating of food becomes sacramental, and a means of learning spiritual truth.

Besides, we ought to remind ourselves sometimes of the wonder and mystery of it all. How do things grow? What causes the seed of corn to germinate when it is sown in the ground, to put forth, 'first the blade, then the ear'; to ripen until it is ready to be gathered for food? We do not know. Scientists have learned a great deal about the chemical composition of plant life, and some of its constituents can be made in the laboratory, but the processes by which the living cell makes these changes are still for the most part a profound mystery.

In a book written by one who has made this subject his life-long study, I came across a passage in which there is described the marvellous way in

¹ E. D. Jarvis, *More Than Conquerors*, 144.

which a seed of wheat begins to grow, and how a certain hard substance in it, called *fecula*, which is insoluble, and innutritious, changes into a soft, sugary substance, which dissolves in water, and nourishes the young plant. 'And how does the plant do this?' the writer asks. 'I do not know, and I am not alone in my ignorance. Here the genuine scientist modestly confesses: I do not know. It is among the designs of the Eternal Wisdom that at a given moment the *fecula* in the seed, a dry substance, innutritious, savourless and insoluble, becomes a sweet, milky liquid, highly nutritious; and it is done.'

And even should Science some day learn more about these processes, know more clearly *how* it is done, there still remains the baffling question, *Why?* If there is an Eternal Wisdom which can perform these miracles, why should it trouble to do them?

Does it not strike you as an awe-inspiring thing that there is a loaf of bread on your table, able to nourish your body, because of a fiery globe ninety-three million miles away? The chain is complete; there is no link missing: the heavens have answered the earth, and the earth has answered the corn, and the wine, and the oil. And what has set the process in motion? Surely it is God who has first answered the heavens; and if you should ask the reason for that, the prophet replies that He is a God of Love, who cares for all His creatures. As I heard a little boy say one evening, with his bedtime prayers:

Over the earth is a mat of green,
Over the green the dew,
Over the dew are the arching trees,
Over the trees the blue;
Across the blue are the scudding clouds,
Over the clouds the sun,
And over them all is the Love of God,
Blessing us every one.

To refer to the last clause of our text; another 'answer' given. '... And they shall answer Jezreel.'

Jezreel was a plain of Israel in which a dreadful deed had been done many years before the time of Hosea; a deed of blood, a massacre of the sons of the evil king Ahab. You will find that some of the Old Testament writers rejoiced in this event, but Hosea did not—it seemed to him to have led to greater evils than those it was intended to destroy. The word Jezreel meant 'God sows'; and Hosea had used it in another passage as a token of God's displeasure, of an evil end that

would come to the people of Israel because of their wickedness. But now he is striking another note, and the word is used with a new meaning. It is a new and a better nation 'whom God soweth.' Previously, the prophet has used Jezreel in place of Israel as a sign that the old Israel is broken; but now he is thinking of an Israel restored, remade. Jezreel is the new Israel, sown by God.

Notice then that Hosea is speaking here of a new people, God's people. It is in the ideal State that there is that perfect harmony between man and Nature and God, in which all wants find satisfaction.

We live as yet in an imperfect world; not a world imperfectly made by God, but one imperfectly used by man. The heavens answer the longing of the earth for fertility; the ground is fruitful, and brings forth abundant harvests. Never was there such abundance of food in the world as there is now. And yet there still is want; there is unsatisfied hunger. Does it not seem unspeakably foolish as well as morally wrong that men should not know what to do with this abundance, that they should even regard it as undesirable?—that, for example, corn-growers should destroy their crops, or decide to reduce their acreage, while many are still hungry?

There is no failure on the part of God. He is not responsible for the misery of this time. It is our own foolishness, our lack of brotherhood, which hinder the consummation of His glorious purpose. We are not working according to His plans, and therefore a link in the chain is missing.

God is waiting for our willing co-operation with Him. When we are ready He will bring in the new age of perfect harmony, in which He shall answer the heavens, and they shall answer the earth, and the earth shall answer the corn, and the wine, and the oil, and they shall answer the people whom God has made anew.

SEVENTEENTH SUNDAY AFTER TRINITY.

Jesus, Our Contemporary.

'I am with you alway, even unto the end of the world.'—Mt 28²⁰.

The Jews believed in survival after death. The Pharisees who killed Jesus knew that Jesus would continue to live. All that they were concerned about was to get rid of Him from this earth. Jesus alive in Jerusalem meant the upsetting of their plans. But just at this point they met with failure, for Jesus rose again.

The resurrection of Jesus does not simply mean

that Jesus is alive. It means that Jesus is alive here, back again among men. How important it is, therefore, for us to rethink our thoughts about Jesus in terms of this determining fact.

The first significance of the Resurrection for us, then, is this: that *we who live in a world where Christ is risen live in a world where Christ is our contemporary*: contemporary, not only in the sense that He is never out-of-date, but in the sense that He is here. We live contemporaneously with Him. That means, above all else, this, that we can meet Him, and that, when we do meet Him, we shall find Him just as known and just as unknown, just as easy to accept and just as difficult as His first contemporaries found when they met Him on the shores of Galilee or in the temple courts of Jerusalem.

When men accepted Him they found the past luminous with His meaning, and they who allowed Him to interpret the past for them found that it pointed to Him. And as it was then, so it is now, for Christ is revealed to faith alone.

So we would rest content
With a mere probability,
But probable the chance must lie
Clear on one side—lie all in rough,
So long as there be just enough
To pin our faith to.

That, fundamentally, is what it means to be contemporary with Christ. It means that we stand face to face with Him to-day, and that we need as much faith to trust Him now and give Him our allegiance as the first disciples needed. Then He came as one unknown demanding faith—that complete commitment of one's self, body and soul, time and talent to Him—and therefore He needs must approach us in a way that only faith can discern or understand. He Himself once explained to His disciples that He spoke as He spoke so that people might not hear with their ears nor perceive with their eyes. He speaks to us and deals with us in such a way that unless we hear with our whole soul and perceive with our whole personality we shall neither hear nor perceive at all. That is why preparation and proof always fall short of conclusiveness, and there is no attempt to coerce men into allegiance either by overwhelming argument or astounding miracle. There is always a sense of reserve and restraint in Jesus' encounter with men, a suggestion of twelve legions of angels held back. But once the venture is made, and the oath of allegiance is taken, then

proof and evidence begin to flood the soul. They come as we journey with Him.

But must we follow? We must, because Jesus is not merely contemporary, He is also significant; and to live in a world where Jesus is risen is to live in a world where Jesus is Lord.

'All things have been given unto me of my Father,' says Jesus: and if that is true we must seek for all things from Him. What is the best foundation for human life? Men have argued that question down the centuries: but for us the argument is over, for the foundation is already laid in Jesus Christ. What is God like? That is the vexed problem of the ages. But Jesus lifts that problem out of the realm of questioning into the realm of decision, when He says, 'I and the Father are one.' Indeed, the whole atmosphere of any encounter with Jesus is charged, not with argument, but with the necessity of decision. There is no question about the validity of ideas, it is a question of adjustment to facts.

Must we meet Jesus? Yes, for to refuse to meet Him is to refuse to know the truth, the truth that makes men free. But Jesus is significant not only for truth but also for life. All life's questions find their solution in Him. Jesus is life's Lord. To live with Him is to live powerfully, to live in Him is to live abundantly. For very life's sake, then, we dare not refuse to meet Jesus, for He Himself is life. But Jesus is more even than that; He is the way. And to us that is more significant, for we are concerned not with abundant life hereafter, but with abundant life here: not with Utopias, but with schemes of practical reform to make this our present world a better world to live in. Indeed, the claim of Christ that He is the way is to us to-day the most compelling and significant claim of all. Has He a vision of that better world? Yes, He has, and no man has ever conceived a grander ideal than His of the Kingdom of God on earth. Has He a method and technique? He has a method without compulsion or casuistry or compromise, the only method which up-to-date has achieved anything of lasting value. Has He a programme? Yes, He has: first Galilee, then Jerusalem, then Gethsemane and Calvary, and finally Easter Morn. But what about actual plans, the hard details of this campaign to make a better world? Christ's answer to that is simply this, 'first enlist,' and then you will receive orders. To us that answer is sufficient. And even though doubt often makes it difficult to follow, impatience for quick results makes other programmes tempting, and inability to see the relevance to the ultimate

goal of the daily tasks He sets us makes life sometimes seem meaningless, yet we are content to hold to Him and to be held by Him.

To live in a world where Jesus is risen is to live in a world where Jesus is inescapable. But why will He not let us rest? The Gospels give the answer in the stories of the men and women whom Jesus confronted in Palestine. Let us think for a moment of some of them. Let us think first of all of Nicodemus. Jesus looked at him and said, 'Nicodemus, you must be born again.' That was the one thing which he did not expect, the one thing he would not accept. He had hoped to make a natural transition from where he stood to where Jesus was, and to begin all over again was the one thing he would not do. Or think again of that rich man who came to Jesus. I believe that you are a good teacher; and if by calling you good there is the implication that I have called you God, I accept even that. What must I do to inherit eternal life? Jesus says to him, 'Sell all that you have and give it to the poor and come and follow me.' That was the one thing he did not expect, the one thing he would not accept. Or think again of the woman at the well-side, the woman of Samaria. Jesus looked at her and said, 'Go, call your husband.' That was the one thing she did not expect, the one thing she had to accept. That is what it means to be confronted by Jesus. It means that He stretches His hand over those areas of our life which are not yet under His control, and seeks dominion there.

We all know the figure of the Risen Christ knocking at the soul's closed door; but let us not forget that the knock persists as long as any door remains closed. In the lives of most of us, the garden gate is open but Jesus is not knocking there. The hall door is open but Jesus is not knocking there either. It is perhaps the bedroom door that is closed, or perhaps it is the door of the study—the room where we dream our ambitions and plan our future.

The Christ asks for full possession. Are we willing to allow it? The sheer urgency of the world's situation demands it. Our own interest demands it also. For there are tasks to be accomplished, deeds to be done, wrongs to be righted and souls to be saved. Christ wants men. *To live in a world where Jesus is risen is to live in a world where Jesus is at work.* He has been at work down the centuries. He is at work still—sowing the seed of His life, and awaiting in us the abundant harvest unto righteousness and peace.

'Lord, to whom shall we go?' is our cry as we

confront Him. 'Children, to whom else shall I go?' is His challenge as He confronts us. There is work to be done, Christian character to be formed, Christian homes to be built, Christian nations to be shaped, a Christian world to be born.

The garden tomb is empty and the east is silver grey,
As the angels of the morning trumpet in another day,
See the wounded God go walking down the world's eternal way.
For His task is never done.¹

EIGHTEENTH SUNDAY AFTER TRINITY.

Truth and Freedom.

BY THE REVEREND R. C. BROUGHTON, B.D.,
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'Ye shall know the truth, and the truth shall make you free.'—Jn 8³².

The intimate relation of truth to freedom is best seen by noting the opposite fact that ignorance leads to slavery. Every ruler, ecclesiastical and lay, who wishes to keep his people in subjection endeavours to keep them ignorant. Speaking in London recently, a prominent Czech refugee showed how the net of ignorance was being cast over his countrymen to make them submissive. Books and foreign newspapers were banned, he said. Spies listen outside windows to trap the unwary who tune in to foreign radio programmes. This is a tragic fate to befall a noble country. Yet it is the stock method of all who would make their people slaves. Nor can we fail to note that the Church of Rome has often worked along similar lines. The free circulation of the Bible has been withheld, free thought has been suppressed, and she dare not allow the faithful to read anything creative of doubt. Both Dictator and Pope pursue the same policy for the same end. They attain their mastery by withholding truth.

Without doubt, such rulers do well to fear truth, for it is the most liberating force in the world. To know the truth of any matter is to experience a sense of freedom, and in the realm of Christian discipleship such a fact is especially true. 'Ye shall know the truth,' said Jesus, 'and the truth shall make you free.' He will utilize neither dictatorial nor papal methods to attain His ends. His people shall know the truth and enjoy a service which is

¹ D. T. Niles, *Whose I Am and Whom I Serve*, 71.

perfect freedom. If at times He has to withhold something, it is not because He is unwilling to disclose it; but because we 'cannot bear it now.' Continuously throughout His life, He who was the Truth imparted His truth to us, in order to give us the glorious liberty of the sons of God.

1. He brought us the truth about God, which *frees us from servile fears.*

Almost any member of our churches, if asked to say what God is like, would answer 'God is love.' Yet not many would fully realize that it is a revelation which comes only through Jesus Christ. Nature in some of her tender moods may seem a garment of the Living God; yet her devastating happenings often make it difficult to believe in the love of God. The judgments of history may teach a stern righteousness, but they say little about love. Both classical antiquity and the Old Testament fall far short of the 'truth as it is in Jesus.' No one else and nothing else has ever made men gratefully realize that 'God so loved the world, that he gave his only begotten Son.'

It may be that we who have been nurtured in a semi-Christian environment cannot grasp all which is implied in this truth of revelation. Mr. E. Bevan has told us, 'We have never been thoroughly frightened. The ancient world was always afraid.' When Dr. Schweitzer tells his moving story of the difference Jesus has made to the ignorant, fearful children of Africa he adds, 'For the negro, Christianity is the light which shines in the night of fear.' In Jesus Christ, humble followers in ancient and modern times have been able to rejoice that 'perfect love casteth out fear.' We are 'As far from danger as from fear, while Love, Almighty Love is near.'

2. He brought us the truth about man, which *frees life from futility.*

Nothing is being more seriously challenged in the world of to-day than the status of man. He has unearthed his own roots in the dim past and has mercilessly examined his own nature. It seems easier now than ever before to answer the Psalmist's question, 'What is man?' But upon the answer that is given the history of the future rests. Is man merely an animal endowed with super cunning, destined to live for ever by jungle law? Is he of so little importance that he can be used as a pawn in a political game played by one or two 'strong' men? Or have the idealists been right, who have maintained that eternity has been set in his heart?

Turning from the confused 'wisdom of this

world' to the truth which Jesus gives, we are left in no doubt as to the value of every man. Unhesitatingly He believed in the infinite worth of the human soul. He disclosed the possibilities lying dormant in the obscurest lives. He showed conclusively that the 'lost' could be found; the 'least' could become the greatest; and the 'last' could become the first. So great was the value He set on every man, so freely did He give Himself for all, that each one has felt entitled to say, 'He loved *me* and gave Himself for *me*.' Henceforth life is freed from all sense of littleness. It is great and glorious, and tremendously worth while.

3. He brought us the truth about sin, which *frees us from its fascination.*

The writer of Hebrews labels sin as 'deceitful.' No word could be more descriptive, for sin has the tendency to blind the sinner to the horrible sequence of events which follow in the train of evil. Could those consequences be easily seen, few men would succumb to the deadly fascination of sin.

Lax of Poplar has told how he once tried to comfort a man during the last few hours of his life. The poor fellow was now a convert, but for many a long year had stained his life with sins of the deepest dye. Lax did his utmost to bring him comfort, but in spite of his faith this terrified soul cried in his agony, 'They're all waiting for me—the women and girls I've wronged—and I'm afraid.' If the veil of deceitfulness, with which sin cloaks itself, had been torn back in the midst of his wrongdoing, would not sin have lost its fascination for him?

Throughout His ministry Jesus was trying to do this very thing. He gave 'recovering of sight to the blind,' and so 'set at liberty them that were bruised.' By His words of grace, by His life of spotless purity, by His Cross and Passion, He was trying to awaken men to the exceeding sinfulness of sin. No one can enter, be it ever so slightly, into the meaning of the Cross and still sin easily. To know the truth is to be made free.

4. He brought us the truth about salvation, which *frees us from hopelessness.*

Bunyan opened his immortal *Pilgrim's Progress* with the picture of a man clothed in rags, with a book in his hand, and a *great burden* upon his back. Here, as usual, Bunyan is true to life. To be awakened to our sense of need leads us to the search for a Deliverer. But if no deliverance were possible, how hopeless life would

become. If it were indeed irrevocably true that

The Moving Finger writes ; and, having writ,
Moves on : nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of it—

what a dull misery life would be.

Thank God, the final word about life rests not with Omar Khayyam but with Jesus Christ. In Heaven's clear sight none are *necessarily* hopeless. For all God's children there are available infinite resources of Divine help. 'Plenteous grace with Thee is found, Grace to cover *all* my sin.' In the darkest night of wrong the Divine Light still shines. The door of the Father's Home is ever kept ajar.

The Life of the World to Come.

BY THE REVEREND W. BARTLETT, M.A., HYTHE, KENT.

GIBBON was no doubt right in including among the causes of the spread of Christianity the assurance which it gave of a future life. The pessimism of the later Latin authors, the prevalence of suicide, and its defence by a moralist like Seneca show that there was a widespread disgust with the state of the world. Professor Dill, indeed, in his learned and interesting book, *The Roman Empire from Nero to Marcus Aurelius*, warned us against making too much of the so-called 'blasphemous' inscriptions preserved in the Vatican and Lateran Museums at Rome. Many lives were spent then as now in quiet domestic content and happiness. But even if they are exceptional these inscriptions are suggestive and significant. Vehement and extravagant outbursts on the part of a few sometimes indicate a seething body of discontent hidden from view. Steam is coming out at only one or two places, but all the water in the kettle is on the boil. We should certainly think there was something wrong in the state of society if we came across in a public cemetery so mocking and defiant an attitude towards life as is expressed in this epitaph :

Evasi, effugi ; Spes et Fortuna valete.
Nil mihi vobiscum est ; Iudificate alios.

Still more bitter is the inscription found on the tomb of a girl :

Procope manus levo contra deum qui me inno-
centem sustulit quae vixi annos xx.

Below are carved two hands which Procope, poor child, is represented as holding up in indignant protest. She was only twenty. She had done no harm. Why had God been so cruel ?

In a world of disillusionment and despair the Christian faith offered men the sympathy of Him

who bore the Cross and the sure and certain hope of the resurrection to eternal life. The goal of Christian hope and expectation came to be as we find it constantly in hymns from the fourth century to the nineteenth, the heavenly Jerusalem with its streets of shining gold and its everlasting songs of joy. In the Prayer Book the climax of petition recurs almost as a matter of course, 'after this life everlasting joy and felicity,' 'in this world knowledge of thy truth and in the world to come life everlasting.'

There is widespread dissatisfaction and despondency to-day. In some unhappy parts of the world suicide is almost as common as it was in the declining years of the Roman Empire. But it is doubtful whether men are turning for comfort to the thought of a world to come any more than they did in less troubled days. Perhaps not so much. If 'Jerusalem the golden' is still sung, it is probably sung more for the sake of the tune than the words, as several other popular hymns are. Perhaps the idea of 'those endless Sabbaths' never really appealed to the bulk of dutiful, steady-going, home-loving men and women. And the drift from Church attendance is at any rate not stemmed by the feeling that the language put into their mouth when they come does not express their best hopes and ideals.

Many people assented to the idea of 'going to heaven' because it was the supposed alternative to the pains of hell. Now that the dread has almost disappeared it seems no longer necessary to trouble about another world. Even by serious people heaven is commonly thought of as a condition in which sin and temptation will no more trouble us.

All our wants by Thee supplied,
All our sins by Thee forgiven,
Lead us, Lord, from earth to heaven.

But great as is the blessing of forgiveness and freedom from inward strife, if we are to say, 'I look for the life of the world to come' with real aspiration, some more positive expectation must inspire us.

To those who have had sorrow the most welcome idea of heaven is that they will be re-united with departed friends. However natural and beautiful such a hope is, it is not expressly sanctioned in the Bible—it has even been debated whether it is permitted—and it should not therefore be made a leading article of faith. Heaven is our Father's house. If His children meet one another there, they must not be so taken up with their mutual greetings that they almost forget or ignore the Father himself. 'In thy presence is the fulness of joy.' This Old Testament idea of perfect happiness is developed and confirmed in the New. But can such sober, prosaic, non-ecstatic people, as most of us are, rejoice in the thought of that dread presence?

When we make the acquaintance of some one considerably our superior in worldly position or talents or character, we at first stand somewhat in awe of him and wonder how we shall get on with so great a person. Then perhaps we find that we have some common taste, some topic of conversation interesting to both, something which we are anxious to learn from him, and he is pleased to teach us. The difficulty and awkwardness which we anticipated disappear. We enjoy his society, and he seems to like ours. Have ordinary men and women any common tastes with God?

There certainly seems to be an increasing perception and appreciation of the beauty of Nature. True, we are driving the country farther and farther away from us. We litter the roads, the footpaths, the woods, and the seashore with chocolate wrappers and paper bags. And yet we seek out the peaceful country and at least admire it, though we cannot, and perhaps do not wish to, live away from the town. Possibly the fact that it is gradually vanishing makes us value it the more. Country people themselves indeed are not apt to praise rural scenes. A County Council Lecturer had been talking to a village school about the beauty of a ploughed field. 'She ought to have to walk about in it all day,' said one of the boys afterwards. A sailor does not go into rhapsodies about the ocean. But the sea becomes a part of his life, as the fields and animals do of the countryman's. Whatever may be the case with the younger generation, the agricultural labourer of the last century was usually more content with his lot than the industrial operative in the town. He took an interest in the land and was

grieved when it was allowed to go down. He knew that he was working with Nature. Some day he may understand that even when he was trudging over a ploughed field, he was a fellow-worker with God.

The modern town-dweller, who makes his excursions into the country, is at least struck by the difference between the world in which God is visibly at work and the wilderness of mean streets wherein he lives. He allows that God made the country and man made the town. Several modern novelists have a knack of giving striking descriptions of natural scenes and objects, and one may suppose that these are read, and not skipped as Sir Walter Scott's often were by us when we were young. People go farther and farther afield for holidays, and if much country is being spoiled, more is sought out and loved. After enjoying a holiday sojourn we say that next year we will explore another county or another country. And after we know that we shall never be able to see half the places we should like to see, some of us cherish the hope that in another existence we may be admitted to a fuller vision of the works of the Lord and join with all the company of heaven, saying 'Heaven and earth are full of thy glory.' Other regions of beauty too, of which we have had glimpses here, we may hope to have more fully disclosed to us hereafter. Music, art, architecture, poetry, surely belong to the things which are eternal and will have their counterparts, and their 'ideas'—to use Plato's word—in heaven.

An individual or a generation that rejoices in beauty cannot be altogether forsaken of God. It holds on to something by which it may climb higher, or by which He may draw it nearer to Himself. But greater than the love of beauty is the quest for truth. Young people who speak scornfully of 'high-brow' occupations have no idea of the absorbing interest of a life devoted to study or scientific investigation. A true student does not know what it is to be bored or 'fed up.' He does not need to be going constantly to 'the pictures.' I once went to see one whose name was honoured for his theological work. He was ninety. On his study table were the latest books bearing on his particular subject and he was busy making notes on them. He said he knew he should never now be able to use the notes, but the note-taking was a long habit. One felt that it was a good habit. He was both happier and healthier than if he had been sitting in an arm-chair grumbling about the weather. The decay of the mind—a sadder thing to witness than the decay of the body—might perhaps be averted, or at least retarded, by keeping it at work. We

recognize the value of a hobby. Almost any hobby provides a man with an interest outside the monotony of his daily grind, and something to live for when he retires. And the search for knowledge, scientific, historical, or religious, may surely be a preparation for the life in which we shall draw nearer to the God of truth. When the hymn says of the blessed that they 'all truth and knowledge see,' we can think of the joy of the student, the scholar, the scientific investigator, as fulfilled. 'He shall lead you into all truth.' But if that promise is claimed, we must here and now care for and reach out towards such fragments of truth as we are capable of comprehending.

And if in love for beauty and truth we are linked with God and prepared for companionship with Him, more obviously is it so in our love for goodness. This century has brought a wonderful output of biography. We have the opportunity of learning about good men and true in many walks of life—statesmen, travellers, missionaries, reformers, and pioneers in good work. Various as they were, unequal, faulty, we learn from each something of what man can be and do, and we ascribe praise and honour to the Author of all goodness.

And this brings us to the point with which many may think we ought to have started. 'To depart and be with Christ' was all that St. Paul desired. The old-fashioned Christian looked forward to seeing face to face the Saviour whom he had read about and learned to love. It was for His sake largely that he cared for others. His thirst for souls was his share of Christ's own thirst. He began with the centre and worked towards the circumference. It may be that now we find ourselves starting on the circumference where we are distracted and bewildered by trying to look at many things at once. But as we discover bits of beauty, truth, and goodness, we learn that they are related to a central reality which remains steady—the hub of the universe in a true sense. And this central, steadyng force is a Being revealed at sundry times and in divers manners, but made known to us in these last days in the Person of Jesus Christ. As He loved the flowers and the birds, the sunshine, the lake, and the hills, so may we share with Him the love of beauty. As His followers were called disciples, learners, so may we be sure that He is our Master and Teacher in our endeavours after truth in whatever direction. As

He is Himself the essence, the essential, of all goodness, so every kind and phase of goodness helps us to know Him. 'This is life eternal that they might know Thee, the only true God and Jesus Christ whom thou hast sent.'

There is yet one more thing that needs to be said. Harriet Martineau came to the conclusion that Christian doctrine was 'essentially selfish.' Certainly it was often presented so as to appeal mainly to the self-regarding instincts. 'Are you saved?' was a question for the individual alone. If he could declare that he was, no further change, scarcely even instruction, was deemed necessary. If every one else perished, he at any rate would be safe. By bringing others to salvation he might add jewels to his crown, but the crown itself was already secure. But however precious is each individual soul in the eyes of the Creator who made it in His own image, we have come to regard the individual as essentially a member of society, bound up with others in the bundle of life. In the Totalitarian State the individual has indeed few rights or liberties left him. And in the spiritual world, while we recognize the value of each separate soul, we recognize too that each is but a part of the whole, a twig of the tree, a member of the living body. Our completeness in another life will be found not as independent entities, but as members incorporate in the mystical Body of Christ. We remember the story of the barbarian chief who came to be baptized, and standing at the font inquired of the priest where his pagan ancestors had gone. When, being told that they were in hell, he stepped down and said he would not separate himself from them, most of us would hold that he was a better Christian than his instructor. St. Paul could wish that he were accursed from Christ for his brethren's sake. His ideal would not be reached 'till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ, from whom all the body fitly framed and knit together through that which every joint supplieth according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.' And perhaps we cannot give a better explanation of what we mean when we say, 'I look for the life of the world to come.'

The 'Face of God' in the Old Testament.

BY THE REVEREND L. H. BROCKINGTON, M.A., B.D., OXFORD.

WHAT did the Israelites mean when they spoke or wrote of 'seeing God'? Moses and the elders saw Him at Sinai (Ex 24⁹⁻¹¹); Isaiah saw Him in the Temple (6); Ezekiel saw Him 'as the appearance of a man' in the vision-chariot (1^{26, 28}).

The first incident, taken from the Yahwistic narrative, reflects a naïve anthropomorphism in which God is conceived in human form, with hands and feet. Behind Isaiah's vision lies a more spiritual conception of God, and the prophet is acutely conscious of the disparity between God who is spirit, and very holy, and man who is flesh, and unclean. Ezekiel's vision, too, shows a similar conception of God's exaltation, and a still greater sense of remoteness. Despite these differences, the central fact, a fact of spiritual experience, remains: these men had a vision of God. Over against this should be set another tradition, one which served to check excessive anthropomorphism and to make possible the developing spiritualization of Yahwism, namely, that vision of God was dangerous to men, so that to be allowed to see God was an exceptional privilege. It is stated categorically in Ex 33²⁰, 'Thou canst not see my face; for man shall not see me and live,' and is echoed in Jn 1¹⁸, 'No man hath seen God at any time. . . .'

Thou canst not see my face! In view of this it may be asked: What part did the term *panim* (face), and the ideas which it conveyed, play in men's experience and vision of God? Nearly all the uses of it may be traced back to the realistic anthropomorphism which is characteristic of the Yahwistic narrative, and they are mainly psychological in origin.

This realistic conception of Yahweh underlies the narrative of Ex 33, where *panim* occurs with two meanings: first, its natural one, face; and second, a derived meaning making it practically equivalent to the personal pronoun. The chapter begins with Yahweh's dismissal of the people from Sinai and His refusal to go in their midst. Who, then, was to guide them through the wilderness? About this there were two traditions current in Israel. The earlier one appears in a truncated form in Nu 10²⁹⁻³² (J), where Hobab, Moses's father-in-law is asked to accompany them, 'forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes.' His answer is not given: we may assume that it was favourable, but

that it was omitted by the editor to give place to the second and later tradition that it was Yahweh Himself, either by His immediate presence,¹ or as mediated by the angel,² or by the glory veiled in the cloud.³ It is this second tradition that appears in Ex 33. After Yahweh's refusal to go, Moses apparently interceded with Him, the answer being found in v.¹⁷: 'I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.' Moses then asked for confirmation of this promise, saying: 'Shew me now thy way(s), that I may know thee.' It seems natural to expect some kind of vision or theophany in answer to this request, but instead comes a reiteration of the promise: 'My presence (*panim*) shall go, and I will give thee rest.'⁴ And he said, If thy presence go not, carry us not up hence.' The meaning is clear; in spite of His earlier refusal, Yahweh Himself, unmediated, will go in their midst. *Panim* is here used as a synonym for the personal pronoun, as it is in 2 S 17¹¹, where Hushai says to Absalom, 'But I counsel that all Israel be gathered together unto thee, from Dan to Beersheba, as the sand that is by the sea for multitude, and that thy presence (*panim*) go to the battle.' The last clause is translated in the Targum by 'and thou shalt go at the head of us all.' *Panim* is used as a personal pronoun in the same way in the refrain to Ps 42, 43. Although it is a rare usage, it is a natural extension of the use of *panim* as the external and visible expression of personality, as the index, both of the heart, the centre of intellect and volition, and the soul, the centre of the emotions. Intimacy and immediacy can best be expressed by using *panim*, cf. Dt 7¹⁰. There are two other passages, both probably dependent on Ex 33^{14, 15}, where *panim* has the same force: Dt 4³⁷, 'And because he loved thy fathers, therefore he chose their seed after them, and brought thee out with his presence (*panim*), with his great power out of Egypt'; and Is 63⁹ LXX: 'In all their affliction, it was no messenger or angel, but his own presence that saved them.' (The Hebrew reads, 'In all their affliction he was afflicted, and the angel of his presence

¹ Dt 1^{30, 9²}, and in the Yahwistic narrative.

² The Elohist, Ex 23²⁰.

³ The Priestly Code, Nu 9^{17, 18}.

⁴ Or, by repointing, 'I will guide thee,' see Eichrodt, *Theologie des Alten Testaments*, ii. 13 n.

saved them,' but the term 'angel of his presence' is unique, and the LXX simply involves repointing and reaccentuation.) In the latter passage the prophet seems to have chosen the term *panim* because he sought to establish the fact of Yahweh's personal presence during the wilderness period as a guarantee that in the salvation about to be accomplished He would again be personally present. The belief, at first, was in Yahweh's immediate personal leadership into Canaan, but as men gained a clearer insight into the nature of His presence they came to know that it must be mediated, and they spoke of the mediatory vehicle in various ways at different times—for example, Angel, Ark, Glory.

The promise of leadership thus made and reiterated was ratified by a theophany, 33¹⁸⁻²³, 34^{5, 6}, in which the anthropomorphism is even more vivid, in spite of editing.¹

Moses asked that God would 'make him see' His glory, and God answered: 'I will make all my goodness (*i.e.* fairness, beauty, cf. Hos 10¹¹, Zech 9¹⁷) pass before thee, and will proclaim the name of Yahweh before thee.' The utterance of the name was a guarantee of the actual presence of Yahweh, as may be seen in ch. 34^{5, 6}. Yahweh then passed by and was seen by Moses, but the story has been so cast that Moses was denied full vision, 'Thou canst not see my face; for man shall not see me and live, . . . I will put thee in a cleft of the rock, and cover thee with my hand till I have passed by, and I will take away mine hand, and thou shalt see my back, but my face shall not be seen.' Yahweh was thought to be in human form, and it is possible that in the earliest form of the story Moses saw God 'face to face,' for to him alone was that privilege accorded. 'And Yahweh spake unto Moses face to face, as a man speaketh unto his friend' (Ex 33¹¹). 'With him will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of Yahweh shall he behold' (Nu 12⁸). After Moses's death it was regretted that 'there hath not arisen a prophet since in Israel like unto Moses, whom Yahweh knew face to face' (Dt 34¹⁰). The sense of immediacy which is naturally implied in the expression 'face to face' is confirmed by the other instances of its use.² The impression left by this chapter, and by other references to Moses's relation to Yahweh, is

¹ For signs of editing cf. the frequency of 'and he said,' the separation of 34^{5, 6} from the main narrative, and the occurrence of several mediatory terms—way, goodness, glory, name.

² Gn 32²¹, Dt 5^{4, 5}, Jg 6²², Ezk 20³⁶, and, similarly, mouth to mouth, Nu 12⁸, Jer 32^{4, 34³}, and eye to eye, Nu 14¹⁴, Is 52⁹.

that his was an immediate visual and auditory experience, and that this was a unique privilege, the experience normally being primarily auditory. That vision of God was thought to be thus limited, and to be fraught with danger to man, is to be explained from the probable origin of the Sinai theophany in natural phenomena, either volcano or thunderstorm.³

This simple anthropomorphism has left a permanent mark on the language of worship, and to it, as well as to Hebrew psychological usage, may be traced the origin of the technical or semi-technical phrases in which 'face of Yahweh' occurs; for when men thought of their God as human in form, they thought of their relation to Him in the same way as that of men to their ruler or king. Psychical functions were ascribed by the Hebrews to parts of the body, both central and peripheral organs,⁴ and to God were ascribed such organs as were necessary to describe his relation to the world and to men. He had hands and arms (Dt 5¹⁵), a right hand of deliverance (Is 41¹⁰), eyes and ears (Ps 34¹⁵), and face. The face both sees and is seen. For the former Hebrew more commonly uses eye and eyes, but face is sometimes used, as in Ps 34^{15, 16}, in parallelism with eyes, and in the phrase 'before the face of,' where Yahweh's awareness and knowledge are implied.⁵ (It is possible that a similar usage occurs in Ps 11⁴⁻⁷, if the translation of the R.V. margin be followed.) As the part of the body which is seen, it is indicative of the inner life of man, expressing his emotions and his intentions, and revealing his whole personality. To turn or set the face towards an object or action, is a sign of unalterable intention or purpose; 'therefore have I set my face like a flint' (Is 50⁷). When it is used of God the intention may be favourable or unfavourable, and needs to be specified, as in Jer 21¹⁰, 'For I have set my face upon this city for evil, and not for good': but the idea of disfavour so predominates in usage that *panim* alone could suggest anger.⁶

The lighting up or shining of the face is a sign of gladness or favour, especially of a king to his subjects (Pr 16¹⁵); and God's favour to men is similarly spoken of, and is frequently coupled with salvation, the principal blessing which His favour confers:

³ See W. J. Phythian-Adams, *The Call of Israel* (1934).

⁴ H. Wheeler Robinson, *The People and the Book* (ed. Peake), 364-5.

⁵ פָּנָים and פָּנָה, not פָּנָה, cf. I S 26²⁰, Hos 7², La 2¹³, 3²⁵, Jer 17¹⁶.

⁶ Cf. La 4¹⁶, Ps 21⁹ (34¹⁶), 80¹⁶.

Make thy face to shine upon thy servant :
Save me in thy lovingkindness (Ps 31¹⁶).¹

The opposite idea to this, darkness of face, is not used in Hebrew, but there are two phrases which imply God's displeasure and anger. One is a phrase whose literal meaning, 'to smooth the face,' does not appear in the English versions, where it is rendered 'beseech' or 'intreat the favour of.' Whatever be its origin, it has come to mean to soften or smooth the face distorted in anger, and this is achieved either by sacrifices (1 S 13¹², Zech 8²¹. 22) or by prayer (Ex 32¹¹).² The other phrase is to hide the face so as not to be approached for audience, as a king might do who has been offended. The cause of God's hiding His face from men was their sin and idolatry (Mic 3⁴), and the result of it was that His creative activity towards them ceased (Ps 104²⁹), and calamity came upon them (Dt 31¹⁷. 18 32²⁰, Ps 88¹⁴. 15).

Intercourse with God was likened to intercourse with the king, and spoken of in the same way. The king's person was sacred, and to be allowed to see his face, except for his ministers and servants, was a mark of high favour. The favour would be all the greater where, as in Egypt, the king was the representative of the national God.³ When men desired audience of the king to solicit his help, or were summoned into his presence, they spoke of seeking and seeing the king's face.⁴ Audience with God might be had at one of the sanctuaries, or, in later times, in the Temple, and a visit or pilgrimage to the sanctuary was sometimes spoken of as going to seek or to see the face of Yahweh (Ps 24¹⁻⁸). To speak of seeking Yahweh's face seems to have caused no difficulty, but the other term, 'to see the face of Yahweh,' did apparently give offence quite early (before the LXX translation), on account of the obvious anthropomorphism, and by a slight change of vocalization, whereby the verb became passive and a grammatical solecism was produced (except in Ex 23¹⁷, where a further change has been made), the phrase was converted into one that could be made to mean 'to appear before.' There are ten instances of this change,⁵ and twice only has the original form remained.⁶ Visits to the sanctuary

¹ Cf. Ps 4⁶, 44², 671. 2, 80 3.7.19, 89¹⁶, 119¹³⁵.

² Cf. also, 1 K 13⁶, 2 K 13⁴, Jer 26¹⁹, Zech 7², Mal 1⁸, Ps 119⁵⁸, Dn 9¹³, 2 Ch 33¹².

³ W. Robertson Smith, *The Religion of the Semites* 3, 643.

⁴ 1 K 10²⁴, 2 S 3¹³.

⁵ Ex 23^{16. 17}, 34^{20. 23} ; Dt 16¹⁸, 31¹¹, 1 S 1²², Is 1¹², Ps 42⁸.

⁶ Gn 33¹⁰, Job 33²⁸.

to see Yahweh's face were ceremonial : 'Three times in the year shall all thy males see the face of Yahweh thy God . . . and they shall not see the face of Yahweh empty' (Dt 16¹⁸). 'When ye come to see my face, who hath required this at your hand?' (Is 1¹²). To 'see God's face' is not used with any other meaning than this of approaching God with due ceremony in public worship (Gn 33¹⁰ is not an exception to this, for the point of comparison is the gift made by Jacob to Esau, as one might offer sacrifice in the sanctuary).

On the other hand to *seek* His face was less ceremonial, its purpose being a practical one, to obtain an oracle (2 S 21¹), or to solicit help (Hos 5¹⁵), so that in later times it came to be used as a synonym for prayer (Ps 27⁸, 2 Ch 7¹⁴), and in post-Biblical Hebrew for Torah study.

The earliest use of the term 'Face of Yahweh,' therefore, was frankly anthropomorphic, but, involving personality, it was capable in usage of a growing spiritualization. It never became a distinct mediatory idea in the same way as 'Angel' and 'Glory,' but whereas at first it implied Yahweh's person, in later usage it implied rather his personality as reflected in his activity towards men. This activity was predominantly gracious, and there is a sense in which *panim* may be said to be the revelation of God's grace. One or two examples will show how it was retained in the language of worship. When the Psalmist's soul thirsted for God, the living God, he cried out in his distress, being denied access to the Temple, 'when shall I come and see God's face,' and remembered with longing 'How I went with the throng, and led them to the house of God.'⁷ As soon as God should send forth light and truth, then would the writer be free to go to the Temple and praise the God of his salvation (43^{3. 4}). To see God's face in the Temple was to bring to a focal point the experience of deliverance wrought by Him. Very similar is the hope of the writer of Ps 17, who, as the culmination of an experience of God's help and deliverance, looked for the time when he could again be present at the morning sacrifices :

As for me, I shall behold thy face in righteousness ;

I shall be satisfied, when I awake, with thine image (15).

The experience normally transcends and is prior to the worship in which it is crystallized and brought into consciousness ; but the worship itself may mediate a memorable vision, such as Isaiah had,

⁷ Pss 42 and 43, and for the idea of 'the living God,' cf. Dt 5²⁶.

of the God whose power and glory had already been experienced :

Yahweh thou art my God ; earnestly do I seek thee ;
My soul thirsts for thee, my flesh pines for thee,
In a dry and weary land, where no water is.
In this manner have I beheld thee in the sanctuary,
Seeing thy power and thy glory (Ps 63¹⁻²).

At one time it was with physical dread that men sought the presence of Yahweh, but now it is with a moral fear ; Woe is me ! for I am undone, for I am a man of unclean lips . . . for mine eyes have seen the King, Yahweh of Hosts (Is 6⁵) :

Who shall ascend into the hill of Yahweh ?
And who shall stand in his holy place ?
He that hath clean hands and a pure heart. . . .
This is the generation of them that seek after him,
That seek thy face, O (God of) Jacob (Ps 24³⁻⁶).

In the Priestly Benediction (Nu 6²⁴⁻²⁶) the development of usage indicated above is shown more clearly. When the benediction was pronounced, Yahweh's personal (spiritual) presence was guaranteed by the solemn threefold utterance of His name, and by His presence His gracious protection and help were secured for His people :

Yahweh bless thee and keep thee.

Yahweh make his face to shine upon thee and be gracious unto thee.

Yahweh lift up his countenance upon thee and give thee peace.

In such a usage the anthropomorphism is verbal rather than mental ; human spirit is consciously sublimated to express something beyond its proper range. But the form of speech still conditions the spiritualized meaning, as in this Benediction, where the shining face of pleasure is a synonym of 'grace,' and the face uplifted in favourable regard is the ultimate basis of man's welfare (*shalom*).

Recent Foreign Theology.

The Sources of the Johannine Theology.

THIS substantial volume¹ of 390 pages (including a Bibliography of 10 pages and an Index of 24), although written in German and bearing an English name, is a notable product of Swedish scholarship. It has afforded me a pleasant surprise. I feared from the title that it was going to be an attempt, as futile as laborious, to prove that the author of the Fourth Gospel was no original interpreter of the historical reality of Jesus Christ, but a theological Autolycus, picking up here and there 'booties' of Gnostic lore to make a patch-work covering of speculations to hide from us the Word made flesh, whose glory he experienced and described. The author does present a comprehensive, minute, and meticulous exposition of the Mandæan theology, showing its mixed sources and confused character, as also of other kindred Gnostic teachings relevant to his purpose ; and thus provides, as he claims in his sub-title, 'A Contribution to the Question of

the Development of Gnosticism,' in itself valuable. The special excellence of the book lies, in my opinion, in the sane and competent judgment the author displays in his comparison of the results of such exposition at each stage with the corresponding contents of the Fourth Gospel, which leads him to the definite denial of the often alleged dependence. He recognizes that while the probable date of the surviving Mandæan literature forbids any direct literary indebtedness, yet as that literature preserves older elements, he examines the possibility of a derivation from this source, and excludes it, insisting on the originality of the author of the Fourth Gospel, dependent only on the Old Testament, the witness of the primitive Christian community, and the historical reality the Gospel is interpreting. He seems to me, however, unduly to ignore the influence the environment may have had on the Evangelist, which so fine a scholar as Dr. C. H. Dodd admits in his discussion of the *Poimandré*, of the parallelism of which with the New Testament he says that they 'are explicable as the results of minds working under the same general influences' (*The Bible and the Greeks*, 247).

Of the contents of the volume only an indication can be given, as a discussion in detail would require

¹ *Untersuchungen über den Ursprung der Johanneischen Theologie*, von Ernest Percy (C. W. K. Gleerup, Lund).

far more space than I feel entitled to claim. It falls into three parts: the first deals with the Dualism of Light and Darkness, Truth and Falsehood, the two worlds and the two classes of men; the second with the Redeemer; and the third with the Redemption. Two significant sentences may be quoted as regards the mutual relations of Christianity and Gnosticism. 'The representation of a redemption, which, staged from above, had been already realized, and indeed in this way, that a Redeemer had been sent from heaven, and had given mankind by his revelation a redemption, the representation existed only in Christianity among the quondam religions of Nearer Asia. And if we now ask how this representation arose in primitive Christianity, then this question could be much more easily answered without the assumption of an influence of a pre-Christian representation of redemption than the origin of the Gnostic representation of a Redeemer can be explained without the participation of Christianity' (p. 290 f.). In brief, the theories the author is contesting put 'the cart before the horse.'

As regards the Johannine conviction of the pre-existent Redeemer the author makes a statement of much wider relevance. 'The decisive motive must lie deeper; it can seriously be only in this, that just Jesus as the historical person, religiously experienced by the Evangelist, or the primitive community, for the consciousness of the Evangelist so completely belonged together with God, that He already from eternity must have been with God; the Father and He who stands to Him in an absolute relation of love, and over against men finds Himself wholly on the side of God, and reveals Him to men, must from eternity belong together, the one and the other' (p. 301 f.). These two quotations as genuine samples should suffice to commend the stock of learning and insight which the book offers, Christianity is no theosophy, man's wisdom about God, but a theology, God's Word to man.

The Ethics of Love.

THIS volume¹ is a posthumous publication, the author's wife states in the Preface: 'God has called my husband away before he could give his book its final form.' As it is, it is a valuable legacy to the world. I have seldom read a book with as much interest, satisfaction, and approval. It most excellently fulfils its aim—to preserve the gospel 'by restoring the command of love in Protestant

Ethics.' Love is the content of the Christian religion; love is the summary of Christian ethics. The distinctively Christian conception of God as Love, active will for human good, is consistently maintained as the guiding principle of dogmatics, and love as God's gift to, and duty for, man is as consistently applied in the details of ethics. In the first part the *Foundation* is laid in an exposition of man's capacity for love, the development of love out of faith, love as command (duty and example), love for God, love as the will of the Church, love of the neighbour. There is here some fine psychological analysis. There is adequate recognition of the diversion and perversion of man's nature from its divine end by sin, but no exaggerated emphasis, such as is current in much contemporary theology. The good in human impulses and desires is sanely recognized; God's world is not represented as having been wrested by sin out of His grasp. God is not only Creator, but is ever active in history as Ruler, as well as revealed in Christ as Redeemer.

In the second part, the *Development* of love is discussed in its varied relationships; and these seem to me to fall into three aspects, which might be described as the psychological, the sociological, and the spiritual or personal. Love as coming from God is perfection. Love is the divine source of righteousness, truth, honour, and beauty. In dealing with honour, a term so often put to base uses, the author distinguishes it from ambition and contrasts with it humility as the trust in God of the creature, and not only of the sinner. In treating beauty he recognizes the danger of art sinking to sensuousness, and the possibility of its expressing love. In the treatment of *sex* is included that of the family and education. In connexion with *work* the subject of vocation is discussed, and the impossibility of regarding some forms of work as a vocation. The need of *property* for the full unfolding of personality is insisted on, but the use of property is subordinated to the demands of love. The *State* is not regarded, as by some theologians it is perversely represented, as a remedy against sin; love for the people is the motive of the formation of the State. In view of current propaganda some sentences on politics and morals may be quoted. 'If the State is a moral magnitude, then it has morals; if it is will, then is a law valid for it. A complete severance of politics and morals in the sense that in the sphere of politics no law is valid, can exist only for a naturalistic view of history which cannot be combined with faith in God' (p. 226). To many the following will seem a hard saying: 'War is one of the forms of the divine

¹ *Ethik der Liebe*, von Wilhelm Lütgert (Bertelsmann, Gütersloh, 1938; Kart. M.9, geb. M.11).

rule of the world, for which we are used with, without, or contrary to our will' (p. 236). Its moral justification must, however, be in accord with God's Will as Love. In our *life* strife must be accepted, sacrifice endured, death welcomed, hope for the hereafter exercised in love for God and man. If love be the sole and the whole motive, then is fulfilment of law *freedom*, and *joy* is the characteristic disposition of the Christian's living. In this book we have a constructive Christian theology based on the New Testament, ruled by the Son's revelation of the Father, not enslaved to any old dogmatics, hospitable to fresh apprehensions of truth, animated throughout by faith's realization of God as Love.

A. E. GARVIE.

London.

A Swedish Study of Hebrew Prophecy.

In his article on 'Higher Criticism and the Prophetic Literature' in the February number of *THE EXPOSITORY TIMES*, Professor T. H. Robinson refers to the work of Professor Johannes Lindblom in this sphere, and, in particular, to his studies of Hosea, Micah, and Isaiah 24-27. Professor Lindblom has also published a comprehensive study of Hebrew prophecy in its entirety (*Profetismen i Israel*; Stockholm, 1934). This work, being in Swedish, is, unfortunately, comparatively unknown in Britain, and it may, therefore, be of value to give a brief sketch of its contents, since it is Professor Lindblom's greatest contribution to the study of Hebrew prophecy, and is generally regarded by Scandinavian scholars as his most important work.

The opening chapter deals with the phenomena of prophecy from the standpoint of comparative religion and the psychology of religion. The prophet is provisionally defined as an inspired ecstatic who proclaims to his fellow-men what has been supernaturally revealed to him, and there follows an account of poetic inspiration and of ecstatic phenomena in various parts of the world—the shaman of Northern Asia, the dervish of Islam, the *kahin* of pre-Islamic Arabia, the seer among the *Rwala* Bedouins, the trance-preacher of Finland. This section of the book is concluded with a discussion of the psychological phenomena common to the different types of ecstatic, and of the use of the word *prophetes* in antiquity and in LXX.

The writer now passes, in ch. 2, to Hebrew prophecy. The origin, nature, and activity of the earliest prophets are dealt with, special attention

being given to parallels in neighbouring cultures. In the discussion of the ecstatic phenomena it is emphasized that there is absolutely no hint of *unio mystica*: the prophet is Yahweh's mouthpiece, endowed for his task by the *ruah* of Yahweh. Hölscher's arguments for the non-Semitic origin of Hebrew prophecy are considered. Professor Lindblom admits their attractiveness, but does not think it necessary to exclude the possibility of a Semitic origin: ecstasy is not the peculiar property of any one race, and, furthermore, the form of the prophetic oracles takes us back to the great civilizations of the Near East.

Ch. 3 is a general introduction to the writing prophets. 'Was Amos a prophet?' asks Professor Lindblom, and he proceeds to discuss the connexions between the primitive Hebrew prophets and the later type (as exemplified by Amos) while, at the same time, emphasizing the differences between them. Then various problems connected with the activity of the writing prophets are dealt with—the nature of the call to prophecy, the consciousness of the divine compulsion, the nature of the divine Word and its self-fulfilling energy in the light of parallels from primitive magic, the psychological condition of the prophet when he receives a revelation and the forms in which it comes to him, the prophet as Yahweh's *keryx*, and the significance of symbolical acts.

In the following chapter there is given an exposition of the religious teaching of the prophets. Particularly noteworthy are the discussions of the idea of the choice of Israel by Yahweh, of the prophetic teaching concerning the nature and claims of God, and of the essentially non-mystical nature of Hebrew prophecy. Towards the cult Amos and Hosea are held to have adopted a fundamentally negative attitude, but it is suggested that Isaiah and Jeremiah may have hoped for the emergence of a form of worship divorced from the sacrificial system.

The writer now passes to the exilic and post-exilic periods and considers the development of prophetic teaching in the changed conditions. The increased interest in Yahweh's handiwork in creation as a source of knowledge of His nature, the movement towards particularism and the relation of prophecy to cult and Torah, the development of individualism, and the various expressions of the Messianic hope are dealt with in turn. The section concludes with a comparison of pre-exilic with exilic and post-exilic prophecy, and of the religious ideas of the prophets as a whole with the teaching of the New Testament. 'The God of the prophets is the sover-

eign Ruler, whose actions are inspired now by love, now by wrath, so that man is held in endless tension between hope and fear: the God of Christianity is the Father who acts in accordance with the law of personal love, who grants to His children, through complete forgiveness, the full assurance of faith' (p. 587).

Finally, Professor Lindblom reviews the whole of the prophetic literature from the standpoint of literary criticism, in accordance with the principles outlined by Professor Robinson in the above-mentioned article. An account is given of the various classes of material, and of the formation from these earlier and simpler units of the collections now known as the prophetic books.

From the above brief outline some idea may be gained of the comprehensiveness of Professor Lindblom's work. It is the fruit of researches extending over a period of ten years, and contains the sum of the author's previous writings on the prophets¹ and also the result of much further

study, especially in the chapter on the religion of the prophets. The attempt is not made to discuss each prophet separately, but the development of Hebrew prophecy is described as a whole. The result is a vivid and illuminating presentation, and the work is a mine of information for future students of the subject. Owing to language difficulties the research of Scandinavian scholars has been, in the past, less well known than it has merited. Professor Lindblom's *Profetismen i Israel* is one of those works which could, with profit, be made available for a wider public through the medium of a translation.

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¹ *Die literarische Gattung der proph. Literatur*, Uppsala Univ. Årsskr., 1924, Band I, Nr. 1 (out of print); *Hosea literarisch untersucht*, Acta Academiae Aboensis, Hum. 5, 1928; *Micha literarisch untersucht*, Act. Acad. Abo., Hum. 6, 1929.

Contributions and Comments.

'The Enigma of the Swords.'

WAS not some kind of resistance being contemplated among the Twelve? In spite of what your correspondent, Mr. Western, says about the interpretation of *μάχαιρα* as a fisherman's knife, surely that aspect of things cannot be omitted from our consideration. The disciple band *was* involved, and we feel that is the primary meaning we must give to the allusion to sell the cloak and buy a sword. We should go further and hold that there was an element of organized arming among them. They said, 'Lo, here are two swords.' It would be better to assume this as the starting point for any argument on the subject. But did Jesus then by alluding to knives sanction the carrying of arms? We ask if there is any way out of making such a deduction. May not the allusion to the swords have arisen out of Jesus' relation to the twelve as a *guru*? As such His method of contact with the Twelve was to win their consent by persuasion, and not by the imposition of His fiat. But in the existing circumstances such a method seemed impossible. Jesus may even have suspected that as a body the disciples were out of hand. The only way to maintain contact with them then was by indirect means. Such was the

course He followed and such the purpose of alluding to the buying of the sword. Their attention was momentarily distracted; and their response 'Here are two swords' revealed the actual position to Jesus.

The importance of the allusion to buying the sword lies in the connexion with the words spoken at the arrest—'All they that take the sword shall perish with the sword.' Once the earlier allusion is understood, then it is possible to assess the later statement at its full value, namely, the peril of all recourse to violence.

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'Men of good-will.'

WHATEVER may be the correct translation of *ἐνθρώπων εἰδοκίᾳ* (Lk 2¹⁴), to which Canon Lukyn Williams has directed attention in the March number of THE EXPOSITORY TIMES, there seems little doubt that the rendering 'men of good-will' is ultimately due to the Vulgate version *hominibus bonæ voluntatis*, reading obviously not *εἰδοκίᾳ* but *εἰδοκίας* (with A, B, & D).

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**Romans iii. 25f., iv. 25—
the meaning of διά c. acc.**

DR. VINCENT TAYLOR in his exposition of Ro 3²⁵. (THE EXPOSITORY TIMES, L. 295 ff.) refers to the article (THE EXPOSITORY TIMES, xxxix. 87-90) of D. S. Sharp, who cites three classical examples of the *prospective* sense of διά c. acc. ('with a view to'). To these Dr. Taylor adds Polybius ii. 56, 11-12, pointed out by Dr. W. F. Howard. A brief survey of the linguistic usage would seem to support the view that διά in Ro 3²⁵, 4²⁵ bears the ordinary *causal* meaning 'because of.'

The instances in classical Greek of the prospective sense of διά c. acc. are rare and not in every case conclusive. To Thuc. iv. 40, cited by Mr. Sharp, we may add from Graves' note (*The Fourth Book of Thucydides*, 186) ii. 89, iv. 102, v. 53. Rutherford (*The Fourth Book of Thucydides*, xxxix), however, cuts out iv. 40, iv. 102 as adscripts due to late idiom. As to Aristotle, *Ethics* iv. 3, 31 (δι' ἵθρων), Welldon's rendering is: 'for the express purpose of insulting them' (so also F. H. Peters). But Gillies's translation, 'except when their insolence excites his indignation,' apparently favours the ordinary causal sense of διά. The rendering of Plato, *Republic* 524 C, is more assured: διὰ δὲ τὴν τούτου σαφίσειν 'in order to make the sensible impression clear' (Davies and Vaughan). It is plain that in classical Greek the use of διά c. acc. to mark purpose or end in view, if admitted, is very rare.

Its rarity in Hellenistic Greek is even more striking. No example is cited from the LXX, nor from the papyri. Two Polybian instances (ii. 56, 12) seem clear. W. R. Paton renders διὰ τὴν ἀπάτην τῶν θεωρέων 'the purpose being to create illusion in spectators,' διὰ τὴν ὀφέλειαν τῶν φιλομαθούντων 'the purpose being to confer benefit on learners.' So also Shuckburgh. It may be noted, however, that Schweighäuser, *Lexicon Polybianum*, gives no instance of διά in this prospective sense.

As Dr. Taylor points out, the only possible New Testament examples are Ro 3²⁵, 4²⁵. It is interesting to mark the distribution in the modern translations of Ro 4²⁵.

A.V., R.V. have the ambiguous 'for' . . . 'for.'

Moffatt: 'for our trespasses . . . that we might be justified.'

Goodspeed: 'to make up for our offences . . . to make us upright.'

Weymouth: 'because of the offences . . . because of the acquittal.' Similarly the renderings of Cunningham and *The Twentieth Century New Testament*.

Rutherford: 'for our transgressions . . . to make righteousness possible.'

Wade: 'to atone for our trespasses . . . to enable us to stand right with God.'

Sanday and Headlam: 'with a view to our justification.'

The Vulgate has *propter* in both 3²⁵ and 4²⁵.

If New Testament translators and commentators differ in the recognition of the prospective sense of διά, the lexicographers are more agreed. W. Bauer, *Wörterbuch zum Neuen Testament* does not recognize this sense, nor is it listed by P. F. Regard, *Prépositions dans la Langue du Nouveau Testament*. Moreover, it finds no place in Sophocles' *Greek Lexicon of the Roman and Byzantine Periods*, though some approximation to the usage is shown.

The prepositions in Hellenistic Greek are noticeably fluid. The notion of ground ('because of') easily blends with aim ('for the sake of'). In Attic inscriptions, according to Meisterhans, διά c. acc. gradually encroaches on ἐνεκα. See 2 Mac 8¹⁵, where a διά and an ἐνεκα clause are apparently interchangeable (so also Gn 18^{24, 26}). Cf. Mk 2²⁷, Jn 12³⁰, 1 Co 11⁹. It is no distant step from 'for the sake of' to 'with a view to.' The Hellenistic use of διὰ τό c. infin. = ἵνα c. subj. (cf. Josephus, *Antiq.* ix. 4, 5) points in the same direction. The full development appears in modern Greek, where γιά (=διά) c. acc. is used of aim or purpose (*Thumb, Handbook*, 104 f.). So γιὰ νά 'in order that.'

It would seem, therefore, that διά may approximate to a prospective sense, but, as Winer held, does not directly denote purpose. The evidence suggests that the development was sporadic. In view of the overwhelming use of διά c. acc. in a causal and retrospective sense in the classical and Hellenistic language it is precarious to depart from that sense in these two Pauline passages, and still more so to support exegetical conclusions on so rare a meaning of the preposition. Some confirmation of this position may be seen in the New Testament use of διὰ τό c. infin. (see above). The locution occurs 28 times in the New Testament, and in no instance is a *purposive* meaning ('with a view to,' 'in order that') possible. That is apparently still reserved for ἐνεκεν τοῦ c. infin., as in 2 Co 7¹² (cf. Ex. 20²⁰, 1 Es 8²¹).

H. G. MEECHAM.

Entre Nous.

Our Jubilee Number.

Next month this magazine celebrates its Jubilee in a special enlarged number (price 10d. as usual). Professor A. J. Gossip has written an account of his friend, Dr. James Hastings, the first editor, and the Very Rev. James Harvey has written of the Publishing House.

No one has a more comprehensive knowledge of the theological field of the last fifty years than Dr. A. E. Garvie, and he gives an interesting survey of it. Other contributors are the Bishop of Derby, the Bishop of Truro, Professor J. G. Riddell of Glasgow, and the Rev. William Barclay. The word 'To-day' will be the recurring note in their articles which deal with Faith in the Life of To-day, Religion in the Literature of To-day, Modern Thought in regard to Theology, Modern Thought in regard to the Evangelism of the Church.

A new series of articles on Constructive Theology, which will run through the coming year, will be begun in this number by Principal Vincent Taylor.

Muriel Lester.

Miss Lester has written a most easy and informal biography—*It Occurred to Me* (S.C.M.; 7s. 6d. net). Indeed it rambles a little, although in a delightful way. For once, at least, the publisher's description of the book is correct—'It is a moving story of Christianity in action.'

'One day our train was held up for a minute or so on this part of the route. I stared down at the rabbit-warren of unsavoury dwelling-houses, gardenless, sordid, leaking. Being an innocent of some eight summers, I could not believe they were human habitations. I turned to the only grown-up, the nurse who was taking us home after a party. "Do people live down there?" I inquired, pointing. Perhaps she had orders not to let any of us become unhappy; I don't know. Her reply is clear-sounding in my ears still: "Oh yes. Plenty of people live down there, but you needn't worry about them. They don't mind it. They're not like you. They enjoy it."

This was her first introduction to Bow.

At eighteen, she left St. Leonard's school, travelled on the Continent, and then came home to be a young lady at large, but she could not escape Bow. A friend asked her to go to a Factory

Girls' Club, and there she began to learn about home life in Bow. Not long after she and her sister Doris decided to live there. How to reach the masses? She had no doubt about the answer. It was to go and live with them.

In a street like ours a peculiar sympathy is set up among people who suffer at the hands of the same landlord, who compare notes as to which inspector is most likely to insist on the landlord making the roof water-tight, and which of them might be meeting the said landlord for lunch. Also, to demonstrate on each other's walls rival methods of delousing creates a bond of helpfulness that lasts.'

After the foundation of Kingsley Hall she and her sister became gradually involved in many movements. She had been a Socialist for years, influenced in the early days by Mrs. Sidney Webb. She was a Pacifist, and took an active part in the Fellowship of Reconciliation. She was in the Women's Suffrage Movement, and we hear of Susan Lawrence, Maude Royden, and Mrs. Despard. Holiday schools, summer camps for children and for grown-ups, communal laundries, men's and women's adult schools, women's clubs—all have made their mark on the life of the people of Bow. In all these Muriel Lester played her part, and, as we know, it was no small part. Later on the story moves to India, China, and Japan, and we are concerned with class and colour distinctions, the drug trade and other evils.

One of the most suggestive chapters is on voluntary poverty. Various experiments were tried in the practice of voluntary poverty, so that neighbours might no longer live in compulsory want. 'Stephen and Rose [Hobhouse], some time after their marriage, diverted the whole of their income of £250 into channels of service to the community and entrusted its disposal to four of their friends.' 'Neighbours Ltd.' was founded. They kept only a small part of their income for their own use, the remainder going into a common fund for educational purposes. Miss Lester herself became one of 'the brethren of the common table.'

The interest of the volume is increased by a number of postscripts in which Miss Lester writes of present-day problems, of which she has special knowledge and which move her. One is the drug traffic in China (1938)—a terrible indictment of

the Japanese, but prefixed with 'it would not be seemly to make this report without reminding our readers of our bad British record as regards opium.'

Brethren of the Common Table.

'Soon a number of people, eager to see Christ manifested in the economic sphere, found a worthy leader in Bernard Walke, the rector of an old church in a remote village on the Cornish coast. He had been working out an idea of a brotherhood based on the economic significance of the communion table, where there is no specially favoured guest, no head or foot of the table, where Christ is the unseen Host of all who care to come. There is no lack or shortage, however many may partake. . . .

Half the world is sick, fat with excess :
The other half as that poor stranger passed us
even now
Who thanked us for our crust with tears.

'Some dozen of us East Enders who held these views formed a Chapter at Bow under Bernard Walke's suggested title, *The Brethren of the Common Table*. We met once a month. We took no vows. We only promised to be honest and confess the measure of our greed and of our need. We found it the hardest thing we had ever done, so hard that we had to start with worship. Only through silent prayer during which we tried to think like God could we acquire the grace of straightforward, honest, direct statement. Among our number was an heiress of two, a curate, a writer, a teacher, a dog-biscuit packer, an out-of-work carpenter, a dock labourer, a young widow on relief, and a journeyman printer. We each had to own up in turn as to how much we had earned or received during the past month and exactly how we spent it. Those who had a surplus laid it on the table in front of us. Those who needed extra took it. It was *de rigueur* not to say "thank you," because we held that it was no longer the owner's property if he did not need it. Therefore it wasn't a gift, but the proper possession of the needy. We took as our slogan, "The only Christian, the only rational basis for the distribution of goods is need."

'The obvious thing happened to us. From very shame of confessing, one lowered one's weekly expenditure on self. . . .

'Probably the most important warning one can give is not to start with only middle-class people.

Such tend to become too meticulous. On several occasions we middle-class members were saved from finicky particularism by the rough-and-ready sanity of the working people. For instance, the curate, in reporting his budget one month, said, "And then I'm afraid I spent half-a-crown on a ticket for the Russian Ballet." The poorest woman present leaned forward and studied his face critically.

"Young man," she said, "why d'you say you're afraid you spent it?"

"Because I'm rather ashamed when there's such a shortage among the members," he answered.

"But didn't you enjoy the Ballet?" she persisted.

"Very much indeed," he said.

"Well," she retorted, "now you can tell us all about it, and we can enjoy it, too."¹

The Stars Bow Down.

In *The Stars Bow Down*, by Gordon Daviot (Duckworth; 3s. net), a cold hard competence and brightness has cut and polished the ancient Bible tale, and given us a play well worth reading. This play was planned to have been produced upon the stage before Sir James Barrie's 'David,' but owing to difficulties in casting that became impossible. And a certain superficial resemblance between the characters of Barrie's young David and Gordon Daviot's young Joseph in *The Stars Bow Down* has, we believe, induced this modest author to postpone dramatic presentation lest in her own words she should have been accused of 'staggering with imitative gestures in the footsteps of genius.' But the author of 'Richard of Bordeaux' is a good playwright, and we hope that there may be better days before it than 'David' enjoyed in the brief weeks when the stars not only bowed down but came down.

Meanwhile it is worth reading if only to be turned from its bright almost eighteenth-century elegance and accomplished wit to the Sacred Page. That is to be turned from prose to poetry, from wit to feeling, from brilliance to grandeur, from man to God.

Sophistication has its own charm, but what does it forfeit? Something perhaps which can never more be native to great tracts of worship and faith, a primitive glory that faded with the dawn. Better perhaps that the modern writer of this type should make no attempt to imitate the antique beauty, but should as here study to recapture little ironies and frailties and sweetesses that time and weariness

¹ M. Lester, *It Occurred to Me*, 90 f.

have not yet dimmed from the human page. There is therefore teaching value in this little play. It should reassure the secular mind of the historical and human worth of those old tales, and awaken then some deeper curiosity, which must find satisfaction elsewhere.

Kohila.

Kohila is the story of the shaping of a little Indian nurse—her training in truth, loyalty, and honour. It is the latest Dohnavur book written by Miss Amy Carmichael. It will be remembered that the Dohnavur Fellowship exists to save young children from a life of vice in the service of the temples. Those who have read Miss Carmichael's earlier books cannot forget her individual style, her delicate imagination and spirituality.

Kohila, Cuckoo in English, joined the family of about two hundred other children at Dohnavur when she was four. She found her place in the nurseries where there was much tenderness though no softness. From the very beginning the child's play was mixed with work. 'There were pots and pans to scrub and brass vessels to polish, and the ground round the nurseries to be swept with brooms made of grasses fastened together in an ingenious Indian way; and there were floors to wash.'

Nursery rhymes about the common things of homestead, field, and garden were made up on the spot and played their part in education. 'We tried to keep a difference between Sunday rhymes and Monday rhymes, but they sometimes overlapped :

The lizard runs along the ground and then runs up a tree,
He turns his funny little head and then he looks at me,
He wiggle-waggles up and down and then he looks at me,

chanted Kohila and her set with enthusiasm one Sunday morning, just as we were on our way to the village church, which in those days we attended. Visions of a shocked Pastor's face looking over the low mud wall that separated us from his backyard drew forth a mild remonstrance. "But look," was the instant, triumphant answer, "please look; the lizard's doing it; he's going on doing it!" So we were not too rigid. It would not grieve their Creator if we sang of what His sinless creatures did quite sinlessly on Sunday.'

One thing was felt clearly about the training of the children. It was that all influences should be

bent one way—training should not be perplexed by a mixture of thoughts, but expressed in a single line of conduct. After the child's life had rooted, let the winds blow as they will. *Then* they would only cause the roots to take a firmer grip.

From the nursery Kohila passed to the school, and then at the age of seventeen she began her training as a nurse. It was when she was given the responsibility of being in charge of a nursery with younger girls to train that a weakness in her character came to light. 'The alloy that was discovered in her gold was a weakness which leaned towards shielding a wrongdoer, or even sympathizing with her, rather than taking the harder way of love without dissimulation, the noblest kind of help that soul can offer soul, and by far the most costly. . . . But "Failure is only fatal when it drives us in upon ourselves"; and failure drove Kohila to the Christ of Calvary.'

From subtle love of softening things,
From easy choices, weakenings,
From all that dims Thy Calvary,
O Lamb of God, deliver me.

Not long after there came a tragic day when Kohila, going with a friend up the mountain to gather a special purple flower for Another's Coming Day (the day on which the children came to the home was celebrated instead of their birthdays), fell from a rock and was killed. The friend who was with her wrote: 'She had such a deep love for everybody that I cannot remember her not loving anybody. . . . She never thought of putting herself first in any way. And everybody in trouble went to her. She was rather like King David when he was in the cave, and every one that was in distress and discontented gathered themselves unto him; for all who were like that went to her, and some became good through her influence.'

How is it possible for the S.P.C.K. to produce anything so attractive at 5s.? And, turning the pages over to the end, the reader has the delightful surprise of finding thirty-nine photographs of the children which Kohila and the other nurses cared for.

A Dohnavur Song.

There were two gardens in the land,
And both lay on a hill,
And one was called Gethsemane,
The other was near Calvary;
And both are with us still.

Lord, when we climb our Olivet,
Show us the garden there.
And teach us how to kneel with Thee
Beneath some ancient olive tree,
And learn to pray Thy prayer.

And when we climb the farther hill,
Where once the mighty Powers
Of hell defied Thee, lift our eyes
To where the peaceful garden lies,
That welcomed Thee with flowers.¹

Social Gospel.

Writing in *Religion in Life* (Summer Number) Dr. Frederick C. Grant says: 'The religion of the New Testament does not stand alone. It does not burst upon the world all of a sudden, like some *nova* before the eyes of the astonished astronomer. . . . It was out of Judaism that Christianity was born; and the first witness of the Church was that it represented the New or the True Israel—in which all the promises and commandments of God were "Yea." . . . Judaism was a *church*, founded as a church, a religious society; it was not "as the nations round about." And the social idealism, the very social conceptions, that inform the prophets and influence the law, were still dominant in Jesus' world—first-century Jewish Palestine.

'To illustrate. The Book of Proverbs opens with an appeal to abstain from blood, to avoid the company of robbers—highwaymen!—who "lurk privily for the innocent" and "fill their houses with spoil"; for the end of these bandits is their own self-destruction. This is good advice—we are only surprised that it should seem necessary; though we recall that even in the *Mishneh Torah* of Maimonides, as late as the twelfth century, it is directed that no Jew is to sharpen the weapons of a Jewish robber! But this is not the whole point of the advice. The tremendous thrust comes later:

So are the ways of every one that is greedy of gain;
It taketh away the life of the owners thereof

—both the original owners, and the freebooters who treat commerce as a rough-and-tumble game, and the devil take the losers. There is your social gospel, in the Bible of Jesus and His apostles, in a writing that does not reflect the law a hundred per cent, but certainly in this respect echoes the

¹ *Kohila*, 141.

humanitarian provisions of the sacred code. It is no tirade against "the profit motive," for without the profit motive there would be no commerce, no industry, no "civilized" life at all: a fact as patent as when Thucydides sketched the beginnings of the highest civilization he knew—that of Greece before the Civil War. We tend to ignore it; but then we have fallen into the habit of decrying the social order, without pausing to consider what sort of workable substitute we have to offer, were we suddenly called upon to take over human society and manage it, feed the hungry, clothe the naked, and provide jobs for all. And note how the author goes to the roots of the problem in one phrase: "greedy of gain." There is the ethical—or unethical—source of our trouble. Not the profit motive, but the *uncontrolled* profit motive; the bland assumption that any one will do anything whatever for a consideration; and that whatever a man does may be excused, if we only recognize the factor of his own gain or advantage in what he does. That is the curse, not of "capitalism," but of any system—capitalist, socialist, or communist—in which "greed for gain" blots out all consideration of human welfare, the rights of the individual, and the well-being of the whole social group.

Overcoming Difficulties.

Lady Cromer in her volume of reminiscences that has just been published—*Such Were These Years*¹—was told by Lord Reading that a woman who had recently had a much-desired son had asked him for what she should pray most for her child. "What do you think my reply was?" he said. I guessed possibly "courage." "No," he replied; "ask difficulties for your boy." He agreed with me that it was an inhuman request and not one that he would make himself. He admitted that he would never have wished his own rough lot to have been that of his son's. To fall or to rise lie very close together, but, he added, "Overcoming difficulties will alone form character."

¹ P. 87.